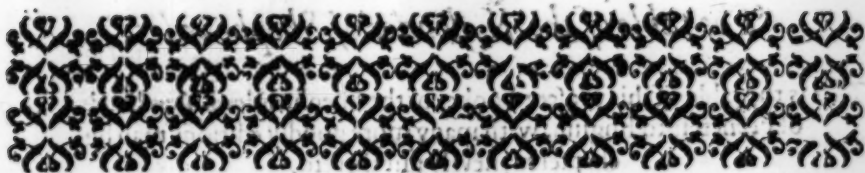


The Shepheards Kalender.



¶ Here beginneth the Prologue.



This booke (gentle reader) was first corruptly printed in France, and after that, at the cost and charges of Richard Wyson newly translated and reprinted, although not so faithfully as the original copy required. Therefore it is once again overseene and perused, that the same may be at length correspondent to the Authoys minde, and very profitable for the reader, because this booke doth teach many things, that we be bounde to learne and know on paine of everlasting death. As the lawes of God sheweth how we may know to keepe his commandements and to knowe the remedies to withstand deadly sinne, there be many men and women thinke themselves wise, and know and learne many things, but that they be bounde to learne and know, that they know not.

As first the ten commandements of God, & the first commandements of the Church, that every creature purpose to be saved should learne & know and haue them as perfect as their pater noster. You people, howe will you confesse you and if you breake any of the ten commandementes, and you know not them. Truly ther is but few that knowe them: therefore yee that do not know them, do your diligence to learne them: for ye be bound to learne them as well as to learne your pater noster. For how can you keepe our Lordes commandements and ye know them not? And ye be bound to breake not one of them on paine of damnation, for and if thou breakest one, thou breakest al. Offend the law in one point, and offend it in al. For if thou, break one thou dost not Gods bidding, for he biddeth thee break none. And all that yee do in this worlde heere, but if it be of God, or in God, or for God, all is in vaine: you should not occupy your selfe in vaine matters, but in reading of good bookes, for vanitie engendereth vaine thoughts, and destroyeth deuotion in man. What neede haue you to studie on a thing that is naught: studie on your sinne, and what grace by God to you is wrought. Also in this booke is many more matters: looke in the table here following.



The Shepheards Kalender.

The table of the Kalender of Shepheardes.

This is the table of this present booke, of the Shepheardes Kalender, drawn out of French into English, with many more goodly editions than be chaptered; newly put thereto.



First the Prologue of the Authour, that saith that euery man may liue lxiiiij. yeares at the least, & they that die before that terme, it is by euill gouernment, and by violence, or outrage of the wisse in their youth. cap. p. i.
 The second Prologue of the great master Shepheard, that proueth true by good argument all that the first Shephearde saith. cap. ii.
 Also a Kalender with the figures of euery Saint that is hallowed in the yeare, in the which is the figures, the houres, and the momentes, and the new moones. cap. iii.
 The table of the mouable feasts, with the compound manuell. cap. iiii.
 The table to knowe and vnderstand euery daye what signe the moone is in. cap. v.
 Also in the figure of the eclipse of the Sonne and the Moone, the dayes, houres, and momentes. cap. vi.
 The trees and branches of vertues and vices. cap. vii.
 The paines of hell, and how they be obtained for euery deadly sinne which is shewed by figures. cap. viii.
 The garden and filde of all vertues, that sheweth a man how he should know whether he be in the state of the grace of God or not. cap. ix.
 A noble declaration of the seven principall petitions of the Watermoost, and also the Ave Maria of the sheperdations, of which the Angell Gabriel made the first, the second was made by saint Elizabeth, and the third maketh our mother holy Church. cap. x.
 Also the Credo in English of the xiiij. articles of our faith. cap. xi.
 Also the ten commandementes in English, and the five commandementes of the Church Catholike. cap. xii.
 Also a figure of a man in a shippe, that sheweth the vnstablenesse of this transitory worlde. cap. xiii.
 Also to teach a man to know the feldes of vertues. cap. xiiii.
 Also a Shepheardes ballad, that sheweth his frailtie. cap. xv.
 Also a ballad of a woman the shearde, that profiteeth greatly. cap. xvi.
 Also a ballad of death that biddeth a man beware betime. cap. xvii.
 Also the ten commandementes of the deuill, and the rewarde that they haue that keepe them. cap. xviii.
 Another ballad that saint John sheweth in the Apocalips, of the black horse that death rideth vppon. cap. xix.
 A ballad

The Shepheards Kalender.

- A ballad how princes and states should gouerne them. cap. xx.
- The trees and branches of vertues, and vices, with the seven vertues against the seven deadly sinnes cap. xxi.
- Also a figure that sheweth howe the xii. signes raigne in mans body, and which be good, and which be bad. cap. xxii.
- A picture of the phisnomy of mans body, and sheweth in what partes the seven planets hath domination in man. cap. xxiii.
- And after the number of the bones in mans body followeth a picture, that sheweth of all the veynes in the body, and howe to bee let bloud in them. cap. xxiiii.
- To knowe whether a man be likely to be sicke or no, and to heale them that be sicke. cap. xxv.
- And also heere sheweth of the replexion of euill humours, and also for to cleanse them. cap. xxvi.
- Also how men should gouerne them the iiii quarters of the yeare. ca. xxvii
- Also how men should do when phisicke doth faile them for health of body and soule made in a ballad royall. cap. xxviii.
- Also to shew men what is good for the braine, the eyes, the thyoate, the breast, the heart and stomacke, properly declared. cap. xxix.
- Also the contrary to shew what is euill for the braine, the eyes, the thyoate the breast, the heart, and the stomach, following by and by. cap. xxx.
- Also of the foure elements, and the similitude of the earth, and how euery planet is one aboue another, and which be masculine & feminine. cap. xxxi.
- A craftie figure of the worlde, with the xii. signes going about, and also of the moouings of the heauens with the planets. cap. xxxii.
- Also of the Equinoctiall & the Zodiake, which is in the ix. heauen, which containeth the firmament & al vnder it with a picture of a spire. cap. xxxiii.
- Of Solstitium of Summer, Solstitium of winter, with a figure of the Zodyake. cap. xxxiiii.
- Of the rising and descending of the signes in the horyson. cap. xxxv.
- And also of the diuision of the earth, and the regions, with a picture of the mobile. cap. xxxvi.
- Of the variation that is in many habitations and regions of the earth. cap. xxxvii.
- Also of the xii. starres fixed, that sheweth what shall happen vnto them that are borne vnder them. cap. xxxviii.
- Also a figure of the xii. houres, as much in earth as in heauen. cap. xxxix.
- Also pictures of the vii planets, to know in what houre they doe raigne the day and night, that telleth which be bad and which be good, & sheweth how the children shalbe disposed that shalbe borne vnder them. cap. xl.
- Also pictures of the foure complexions to shew and know the condition of each complexion, and to know by a mans coulour what he is of any of al foure, and how he is disposed of nature. cap. xli.

Also

The Shepheards Kalendar.

Also heere followeth the iudgements of the mans face and body, as Aristotle wrote to King Alexander the conditions of man, & the properties in y^e visages of man, but by the grace of God, good conditions, grace, prayers, fastings, and blessings, these shue withstand unkindly condition. cap. xlii.

Also a picture of the Pomya^m, that sheweth a man to know every houre of the night what is a clocke, befoze midnight and after. cap. xliii.

Also then follow pictures of the impressions of the aire, of the flying dragon, and the leaping hiddes, the way to saint James, and the seven starres of the burning pillar, and of the fire speare, and of the flaming bushes or trees that otherwhile faileth, and the flying starre, and the blasting starres, and of five tailed starres, and of the bearded starre, with the epitaph of a thunder stone. cap. xliiii.

Also how the Moone changeth twelue times in the yeare, so likewise mans conditions change twelue times in the yeare. cap. xlv.

Of the commodities of the xii monethes in the yeare, with the twelue ages of man. cap. xlv.

Of an assault against a snaffe. cap. xlvii.

Also followeth the meditation of the passion of our Lord Jesus Christ, that shepheardes and simple people ought to haue in hearing of their diuine service. cap. xlviii.

The saying of the dead man. cap. xlix.

Also certaine orisons and prayers, and first a diuision theologicall on a question, to knowe if prayers, orisons, and suffrages done to the soules in Purgatory, bee meritorious and auailable for their health and deliuerance. cap. l.

How every man and woman ought to cease off their sins at the sounding of a dreadfull horne. cap. li.

To know the fortunes and destinies of a man borne vnder the xii. signs after Ptolomeus prince of Astronomie. cap. lii.

Also followeth the xii. monethes, with the pictures of the twelue signes, that sheweth the fortunes of men and women that are borne vnder them, so that they know in what moneth and day thy were borne. cap. liii.

Also here telleth of the ten christian nations, that is to say, to shewe the certayne poyntes that much heathen people doe beleue of our saith, but not in al, and therefore we begin first with our saith. cap. liiii.

Also followeth a fewe prouerbes. cap. lv.

The authoys ballad. cap. lvi.

Also a good drinke for the pestilence, which is not chaptred. cap. lvii.

Thus endeth the table of this present booke.

Additions.

The

The Shepheards Kalender.

The arte, science, and practise of the great kalender of Shepheards, by example right fertile, and profitable vnto al manner of people, and easy to be vnderstoode by mans wit, with diuers additions newly adioyned thereto, as heereafter followeth.

* A great question asked betweene the Shepheards touching the starres,
and an answer made to the same question.



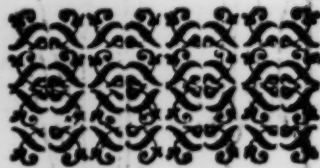
The Shepheards in a morning before the day being in the fieldes, beheld the firmament that was fild full of starres, one amongst the other saue to his fellow, I demaunde of thee how many starres be on the twelue parts of

The Shepheards Kalendar.

of the Zodiake, that is vnder one signe onely. The other Shepheard answered and saide, let be found a piece of lande in a plaine cuntrye, as vpon the plaine of Salisbury, and that the saide peece of lande be xl. miles long, and xliiii. miles broad. After that, take great long nails with great broad heads, as the nayles be that are made for carte wheeles, as many as shall suffice for the sayd peece of land, and let the sayd nayles be stricke vnto the heads in the saide peece of lande, foure fingers distant one frome another, till that the peece of lande be couered ouer from one side to the other: I say that there be as many starres contained vnder one signe only, as there should be nails strickt in the foresaide peece of lande, and there is as many vnder each of the other and to the equi-potent by the other places of the firmament. The firste Shepheard demaunded, how wilt thou prouoe it? The second answered and sayd, that no man is bounde nor tied to prouoe thinges vnpossible, and that it ought to suffice for Shepheards touching this matter to beleue simply without ouermuch enquire, of that their predecessours Shepherds haue saide before.



Thus endeth the Astrologie of Shepheards, with the knowledge that they haue of the starres, planets, and moouings of the skies,



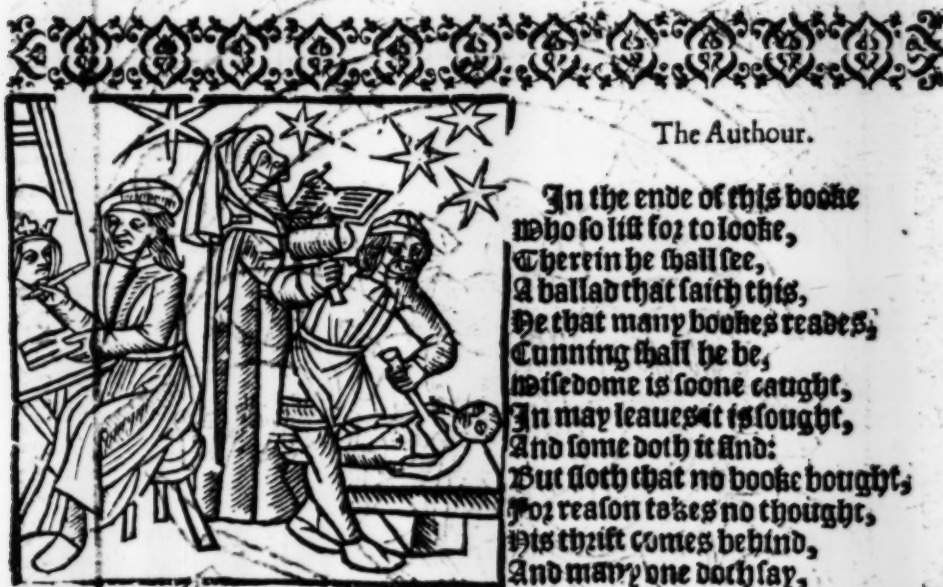
Hereafter followeth the saying of the Shepherds to the plowman,

The Shepheards Kalender.

How Plowmen should do.

Risers go thou to plow, & take with thee thy wife
Delue and draw, sowe barley, wheate, and rie,
Of one make ten, this is perfect life.
As saith Aristotle in his philosophie,
Thou need not studie to know Astrologie,
For if the weather be not to thy pleasance,
Thankt ever God, of his diuine ordinaunce.

Thus endeth the Plowman.



The Authour.

In the ende of this booke
who so list for to looke,
Therein he shall see,
A ballad that saith this,
He that many bookes reades,
Cunning shall he be,
wisdom is soone caught,
In may leaues it is sought,
And some doth it find:
But loth that no booke bought,
For reason takes no thought,
His thrift comes behind,
And many one doth say,

What Clerkes he tell may
what shall befall
They that this do report,
Be of the peccing lost,
That little good can at all,
They know that drinke both flake the thirst,
And when their eyes is full of dust,
Yet may they sit and shale peason,
For and Clerkes be wthem bookes of cunning,
They bid them lay them by a sunning,
vnto other season,

And

The Shepheards Kalender.



And if we speake of Astronomy,
They will say it is a great lie,
For they can no other reason:
But all that knoweth good and better,
As gentlemen that loueth swete and swetter,
Wisdom with them is not reason.



The Prologue of the Author that put this booke in writing.



Shere befoze time there was a shepheard keeping sheep in the
fieldes, which was no cleahe, ne had no vnderstanding of the
litterall sence, nor of no maner of scripture nor writing, but
of his naturall witte and vnderstanding sayde. Howbeit that
liuing and dying be all at the pleasure of almighty God, yet
man may liue by the course of nature lxxii. yeres or more. This was his rea-
son. And he saith, as much time as a man hath to growe in beauty, length,
breadth,

The Shepheards Kalender.

breadth and strength, so much time hath he to ware olde and feeble to his end: But the tyme to grow in beauty, height, and strength, is xxxvi yere, and the tyme to wax olde, feeble, and weake, and turne to the earthward, which is in all together lxxii. yere, that hee ought to liue by course of nature. And they that die before this tyme, often it is by violence and outrage done to their complection and nature. But they that liue aboue this terme, is by good regiment and ensignements, after the which a man hath gouerned himself. To this purpose of liuing and dying, the said Shepheard saith, the thing that wee desire most in this worlde, is to liue long, and the thing that we most feare, is to die soone: thus hee trauailed his vnderstanding, and made great diligence to know and to do things possible and requisite for to liue long, whole, and iopfully, which this present composse a kalender of Shepheards sheweth and teacheth. wherfore wee will shew you of the bodies celestia, and of their nature and mouings; and this present booke is named the composse, for it comprehendeth fully all the composse, and more for the dayes, houres, and moments, and the new Moones, and the eclipse of the sunne and the moone, and the signes that the Moone is in euery day, and this booke was made for them that be no clerks, to bring them to great vnderstanding.

He said also, that the desire to liue long was in his soule, the which alway lasteth, wherfore he would that his desire were accomplished after his death as afoze. He said sith the soule dieth not, and in her is the desire to liue long, it should be an infallible paine, not to liue after death as afoze, for he that liueth not after his corporall death shal not haue that that hee hath desired, that is to wit, to liue long, & should abide in eternall paine, if his desire were not accomplished. So concluded the said Shepheard necessarie things for him and other, to know, and do that which appertained to liue after death, as afoze. And truely it is, that hee which liueth, but the life of this world onely, though he liued an hundred yere, he liued not properly long: but he should liue long, that the end of this present life should beginne the life eternal, that is to say, the life everlasting in heauen. So a man ought to performe his life in this worlde corporally, that he may liue spirituallly without end. For as hee sayde, one shall liue everlasting without dying, and when he hath the perdarable life, and shall be perfect. And also by this point, and none other wise, shall be accomplished the desire of long living in this world. The foresayde Shepheard also knowledged, that the life of this world was soone past & gone: wherfore this Shepheard thought that lxxii. yeres here in this vale of wretched misery is but a litle & a smal terme of life to the everlasting, the which neuer shall haue ending. And therefore hee saith, he that offereth himselfe here to liue verduously in this world, after this life he shal receiue the sweete life that is sure and lasteth euer without end. For though a man liued here one yere and more, it is but a litle terme to the life to come. Wherfore saith this Shepheard, I will liue soberly
with

The Shepheards K alender.

With these small temporall goods that Iesu hath lent me, & etter to erile the desire of woꝛldly riches and woꝛldly woꝛshippe. For they that labour for it, and haue loue to their goods, and batine woꝛships, they parteth man from the heavenly treasure. It sheweth man's hart, that god may not enter, and buildeth man a place of no rest in the low land of darke nesse.

Hereafter followeth another prologue of the master shepheard, that sheweth and prouerth the Authours Prologue true, that is before rehearsed, and so the shepheards dispute one with another: but this that followeth the master shepheard saith to the other, of the diuision of this K alender. *Chap. 2.*



Here beginneth the master shepheard.

It is to be vnderstood, that there be in the yeare foure quarters, that are called Ver, Aestas, Autumnus, and Hyems. These be the foure seasons of the yeare; as Primetime is the spring of the yeare, as February, March, and April. These three months: The

The Shepherds Kalender.

Then commeth summer, as April, June, and July: and those three months
euerie beache, graine, and cattell in his land, and in his most strength and
fairnesse euen at the highest.

Then cometh Autumne, in August, September, and October, that all these frutes wath ripe, and be gathered and housed, and used as they require.

Then cometh November, December, and January, and their three months be in this winter, a little time of a little profice. See the phens say, that the age of a man is lxxi years, and that we liuen but to one holl yeare, for euermore we take five yeare in euery month, as January, as february, and so forth, for as the yeare changeth by the twelue moneths, into twelue diuerse manners, so doth a man change himselfe the lxxi times in his life by euery age, and euery age is fether five yeare, so be that he liue to lxxi for three times five maketh eightene, and six times five maketh xxxi. And then is man at the best, and also at the highest, and shewes times six maketh lxxi. and that is the age of a man.

Thou shalt yet reckon for a man in your life, if ye are old: it may be, under-
stand by the former parable, an ark of stone of the plates. Sometime divided in
co four parts, as to youth, strength, wisdom, and age: he to be your
young, your years strong, your years of wisdom, and the fourth your years
to go to the full of the age of life.

And now to show you how often the fight is a times as the will in the hands of the

¶ In that season nothing on the earth groweth. So likewise here
 ¶ will be better place of angels without hope, strength, or sustaining, and may do
 nothing that profiteth.

When completely formed, and then the days begin to wear in length, and the sun more power, then the birds begin to hatch, and so the other five years till he come to clothe, the child begin to grow and serve and learn such as to be the bird on the egg and so on.

Then, come the schools, in the which the laborer competes early, and late, with the children of the rich; the child in the fifth year, is taught big, to learn doctrine and science, and to be able to hold fast, to them his youth years of age.

Then cometh April, that the earth and the trees are colored in green and flowers, and in every part goods increase abundantly; then cometh the child to gather the sweet flowers of hardiness; but then beware that the cold winds & stormes of vices beat not down the flowers of good manners, that he should bring him to be a man, for then he is thirty years old.

Then commeth Haie, that is both faire and pleasant; for then herbes
sing in woodes and forests night and day, the fowls singeth hie, and as
then is man most fopfull and pleasant, and of beliver strength, and sekerly
playes, sports, and iustly pastime; for then is he full of peace.

Then

The Shepheards Kalender.

Then com meth June, and then is the sunne highest in his meridiornal, he may ascend no higher in his fraction, his glimmering golden beames ripens the corne, & when man is xxvi. yeare, he may ascend no more, for then hath nature giden him beaultie and strength at the full, and ripeneth the seedes of perfect vnderstanding.

Then com meth July, that our fruits bin sette a sunning, and our corne a hardening, but then the sunne beginneth a little for to descend downeward, so man then goeth from youth to ward age, and beginneth to acquaint him with sadnesse, for then he is xlii. yeare.

After that then com meth August: then we gather in our corne, and also the fruits of the earth. And then both man his diligence to gather for to find himselfe withall in the time that he may neither get nor win, and then after that li. yeares is he xlv. yeare old.

Then com meth September: that wines be made, and the fruits of trees be gathered. And then there withall he doth freshly begine to garnish his house, and make provision of needefull things for to live in winter, which doth with very neare, and then is man in his most forsaie courageous state, prosperous in wisdom, purposing to gather and keepe as much as should be sufficient for him in his old age, when he may gather no more, and these sixe yeares maketh him lxxi. yeares.

And then com meth October: that all is into the foresayd house gathered but corne, and also other maner fruits. And also the labourers soweth new seedes in the earth, for the yeare to come. And then he that soweth nought, shall nought gather. And then firthe other sixe yeares a man shall take himselfe vnto God for to do penance and good works, and then the benefits the yeare after his death, he may gather and haue spiritual profit, and then is man full in the terme of li. yeares.

Then com meth November: that the dayes be verie short, and the sun in maner giveth little heat, and the trees loseth their leaues. The fields that were greene, looke hoze and gray. When al maner of beards be hidde in the ground, & then appareth no flowers. And then winter is come that a man hath vnderstanding of age, and hath lost his kindly beate and strength: His teeth beginne to rotte, and also to chatter, and then hath he no more hope of long life, but desireth to come to the life everlasting, and these sixe for this month maketh him thre score and sixe yeares.

Then com meth December: full of colde with frost and snow, with great winde and stormie wether, that a man may not labour nor nought do: the sun is then at the lowest that it may descend, then the trees & the earth is hid in snow, then is it good to hold them nie the fire, & to spend the goods that they gathered in summer. For then beginneth mans haire to wax white & gray, & his body crooked & feeble, & then he loseth the perfect vnderstanding, and that sixe yeares maketh him ful lxxvi. yeare, and if he live any more, it is by his good guiding and dieting in his youth. Howbeit, it is possible that

The Shepherds Kalender.

that a man may liue till he be an hundred yeares of age, but there are but few that come thereto.

Wherefore I Shepheard said moreover, that of liuing or dying the heavenly bodies may sette a man both to good and euill without doubt of a suretie: but yet may man withstand it by his owne free will, to do what he will himselfe good or bad entermore. Aboue the which inclination is the might and will of God, that longeth the life of man by his goodnelle, or to take it short by his iustice.

Wherefore we will be to you of the bodies celestial, and of their nature and moouings: a this present booke is named the Composit, for it comprehendeth fully al the composi and more, for the dayes, houres, & moments, and the new moones, and the eclipse of the sunne and moone, and of the signe that the moone is in every day, and this booke was made for them that be no clarkes, to bring them to great vnderstanding.

And this kalender is diuided into fife partes.

The first, of our signes of the composi and the kalender.

The seconde is, the tree of vices with the paines of hell.

The third, the way of health of man: the tree of vertues.

The fourth is, phisicke and gouernance of health.

The fift, is Astrologie and phisnomie, for to vnderstande many deceytfull things, and which they be by likelyhood, the which by nature are inclined and can do them, as you shall reade ere you come to the ende.

For to haue the Shepheards vnderstanding of their Kalender, ye shall vnderstand that the yeare is the measure of the time that the sunne passeth the twelue signes, returning to his first point, and is diuided into the twelue monethes.

As January, February, March, and so forth to December.

So the sunne in these twelue monethes passeth by twelue signes one time.

The dayes of his entring into the signes in the Kalender, and the days also when he parteth the yeare, as the xii monethes into xii weekes CCC lxx dayes, and when bysert is, it is three score and xi, one day, and xxiij. houres, euery houre lx minutes. After these diuisions ye must vnderstand for euerie yeare three things.

The first speaketh of the golden number.

The second of the letter dominicall.

And the third is the letter tabuler, in the which lieth all the chiefe knowledge of this kalender, for the which letter and number to vnderstand al that they would, whether it be past or to come, ye shall put three figures after the kalender of the which the first shall be to the vnture and declaration of the two other, and it is to be vnderstood that in foure yeares, there is one bissext, the which hath one day more then other, and also hath two letters dominicals signed in one of the foresaid figures, and changeth the

The Shepheards Kalender.

the latter day of *S. Mathew*, the which is bigil and is put with the day upon one letter by himselfe.

Also the letters serials of this Kalender, be to be understood as they of the other kalenders, before the which are the numbers, & the other three after the letters serials. First, for because the letters descendeth low, is the golden number about 5 day of the new Moone. And the which to be the houre and moments of the said moneth: which when they are in service before noone of the day about there. And when they are blacke service for after noone of the same day in the places of the number, betokeneth that number where it is. The natural day is to be understood from midnight to midnight with houres, and shal serue the said numbers for the letters serials. *xix.* yeare complete from the yeare that this Kalender was made *M. CCC. xxviii.* unto the yeare *M. cccc. and xvi.* In the which yeare that beginneth to serue this golden number, and the other numbers after the letters serials, all in the manner as they be before for the other *xix.* yeares.

And all the remanant of the compos. and of the kalender is perpetual for the golde number, so shall they be *xxviii.* yeare, of the which yeares, *M. CCC. xxviii.* is the first. The feasts of the kalender are in their dates, of the which the solemnities are in red, & shewed in the vnty, nigh the which truly in the end of the booke, about every day is one letter of the *A. b. c.* for to understand in what signes the moone is that day. And yet the sayd letters & the rubric, for the which shal be one figure before the kalender, which shal shew how they shoud understand it. This yeare of this present kalender, which began to haue course the first day of Januarie. *M. CCC. xxviii.* In the which reigneth for the golden number *seventeene.* The letter dominicall *A.* The letter tabuler *f. and b.* In the first lines, and their figures neare the golden number *xxviii.* the yeare of this kalender.

To know the letter dominicall by the verse underneth.

Filius esto dei calum bonus accipit gratis.

Or by these other verses here following.

Fructus alit Canos el gelica bellico danos.

El genisir bona dat Finis amara cadat.

Dat florib anni caler eim Gaudia bustia busti.

Canis edens griffa doabel dicens fiat ager.

For to let the moneth.

The Shepheards Kalender:

For the golden number, and the new Moone.

Ter, nus, din, nod, octo, sex, quinque, tres, ambo, be, cem, doc, Septem,
quin, quar, tus, doc, io, ta, no, vem, bi, quat.

An ingenious practise of Compost of Shepheards.

Netwly and subtilly shepheards haue found a short practtke for to knowe the golden number, the letter dominicall, & the tabuler letters as ensueeth, the which for subtilty is difficile to be vnderstood, if first it be not shewed by such as vnderstand it wel, but as to this it behooueth not to tarry and tra-uaile, for cause of the figures that ensigneth and sheweth howe to finde and know the sayd practtke.

Finis canos agur eius bona fructus,
Dicens anni & bellica grisso dant amara,
El cambet gaudit dat alit fiet color,
Genitrix danos boabel flores cadat gelica,
Edens busti.

Foure secrets of the Compost of Shepheards.

Mobisr alra dies C, eurrens aureus octo,
Sexdeno cum D, non erit inferior,
B, veneris sancta, sed quinque tredambo maria,
Nec erit in toto dicens similis simul octo.

The manner to know the feastfull dayes on the hand and
on what daies they bin.

Vho so will knowe on his hand when the holy daies falleth, take heede of the same letters. A. b. c. d. e. f. g. The daies of the weeke bin vii. one for sunday, and for the other daies bi. Put them in the ioynts of the left hand on illi. fingers, and with the right hande they ought to be marked for the more certaintie. A. b. c. on the backe of the hand, and g. aboue d. e. f. within the hand. Then ye ought to know in what place euery moneth shold be. A little after dam of g. b. E. g. c. beene on the moneth of the little finger. f. a. on the leach finger. february and march on the leach finger together. April on g. May on b. June on the middle finger a- boue e. July vpon g. and August vpon c. September vpon f. October on a. of the fourth finger. Then Nouember aboue d. and December aboue f. of the little finger. And thus the twelue moneths be set on the fingers.

After by an pen, crui, luy, the Imbze daies bin set truly.

The Shepheards Kalender.

In each of these two lines heere vnder, bee as many syllables as there be feast-
full dayes in the yeare, and euerie day ought to be sette on the ioynts of the left
hand, as is shewed here in this present booke.

Ianuarie.

Cir o, ia, nus e, pi, lu, se, la, nus, et, hen, se, man, mar, an.
Pis, ca, fab, ag, bin, cen, ti, pau, lum, tul, ag, que, ba, tilde.

Februarie.

Bre, pur, blas, et, a ue se, bu, o, sco, la, si, ca, ba, lent.
Iul, con, iun, ge, tur, cum, pe, tro, math, so, ci, e, tur.

March.

Ho, sed, mar, ci, us, bal, to, duth, kes, con, ger, go, ri, um, bo.
Dat, ed, ward, cuth, be, ne, ca, pe, ma, ri, am, ge, ni, tri, cem.

Aprill.

Gil gip, ric, et, am, bro, si, i, dat, a, pil, le, on, eu, se, ti, bur, ci.
Post, al, phe, se, sta, ge, oz, mar, ci, que, bi, ta, lis.

Maie.

Phi, li, cruc, may, i, on, la, tin, nic, goz, de, ne, re, i, que.
Post, e, a, don, se, qui, tur, post, sal, phe, fest, ta, ger, ad, en, pe, que.

Iune.

Nic, mar, iu, bo, ni, sa, med, co, lum, bar, ba, ci, ba, bi, ti.
Bo, mar, marg, ed, ward, si, mil, la, ba, el, to, le, on, pe, pau.

Iuly.

Ser, ui, iul, mar, ti, ni, tho, me, que, fra, be, dic, ti, suth, bn, hen.
Ar, nulf, marg, pzar, mag, ap, crif, ta, an, doz, sam, sun, ob, gre.

August.

Pe, steph, au, gust, trans, do, ci, ro, lau, ti, bur, ri, ip, on.
Sump, ta, sit, a, mag, ni, bar, tho, lo, ruff, ag, to, oon, sel, on, cut.

September.

E, gis sep, cup, bert, ha, bet, nat, gozt, gon, pro, thi, que, cruf.
Lam, bar, ti, que, inath, ma, mar, te, cle, fer, cip, da, con, mich, ier.

October.

Rem, le, o fran, ci, si, mar, tunc, dig, er, a ni, a, ed.
Post, lu, cas, iu, in, de, ro, ma, cris, pi, ni, si, no, nis, quin.

November.

Om, nis, tunc, sanc, ti, le, o, mar, ti, bzi, ci, a, ni, a, ed.
Pre, te, cle, gri, ka, li, ni, a, que, sat, an.

December.

E, le, gi, bar, ba, ni, co, con, cep, et, lu, ce, i, al, ma.
D, la, pi, en, que, tho, mas, pro, pe, nat, steph, to, tho, me, sill.

How

The Shepheards Kalender.

How euerie moneth praiseth it selfe of some
good propertie.



In my time is great store of coldnesse,
For into me no moneth of the yeare
May compare, if I aduance me doubtlesse,
For in my time was (as Clarke do expresse)
Circumcised the Lord omnipotent,
And adored by kings of the Orient.

Februarie.

I am februarie the most hardy,
In my season the pure mother virginall,
Offered her sonne in the temple truly,
Making to God a present speciall,
Of Iesus Christ the king of kings all,
Betweene the armes of the Bishop Simon,
To whom pray we to haue his remission.

March.

March am I called, in noblenesse flourishing,
Which among moneths, am of great noblenesse,
For in my time all the fruits do bud and spring,
To the service of man in great largenesse,
And Lent is in me, the time of holinesse,
That euery man ought to haue repentance,
Of his sinnes done by long continuance.

April.

Among al moneths I am lusty April,
Fresh and wholesome vnto each creature,
And in my time the dulcet drops distill,
Called Crystall as Poets put in scripture,
Causing all stones the longer to indure,
In my time was the resurrection
Of God and man by diuine election.

Maie.

Of all the moneths in the yeare I am king,
Flourishing in beauty excellently,
For in my time in vertue is all thing,
Fields and meades spread most beauteously,
And birds sing with right sweete harmony,
Reioycing louers with hote loue all indued;
With fragrant flowers all about renewed,

¶ If

Iune

The Shepheards Kalender.



June.

Who of my season taketh right good heede,
Ought not at all my name to adnull,
For in my time, for all the commons weede,
From sheepe is borne all the flesh and wool,
And had in marchandise, by great ships full
Over the sea, wherfore we ought to pray
Unto our Lord, and thanke him night and day.

July.

If that my time were praised all aright,
Among all moneths I am one of the chiefe,
For I enripe through my great force and might,
Fruits of the earth to man and beasts reliefe,
Feeding horses, hine, muttons, and strong beefe,
With other properties that I could tell,
But I must passe, I may no longer dwell.

August.

I am named the hot moneth of August,
For redolent heate of Phœbus brightnesse,
In my time each man ought to have lust
To labour in harvest, with great businesse,
To reape and sheffe, esche wing idlenesse,
And rise early with perfect diligence,
Thanking our Lord of his great providence.

September.

Who can my name perfectly remember,
With the commodities of my season,
Ought of right to call me September,
Plenteous of goods by all manner reason,
As wheate rie, oates, beanes, fitches, and peason,
Of which fruit every man ought to have in store,
To live directly, and thank the Lord therefore.

October.

Among the other October I hight,
Friend unto Winteners naturally,
And in my time Bacchus is ready dight,
All manner wine to presse and clarifie,
Of which is sacred as we see daily,
The blessed body of Christ in signe of flesh & bloud,
Which is our hope, refection, and foode.



November

The Shepheard's Kalender.

Nouember.

I Nouember will not abide behind.
To shew my kindly worthinesse and vze,
For in my time the blasts of wind,
Abateth leaues. and sheddeth their verdure,
Wherefore euerie prudent creature
Ought for to liue right as they would die,
For all thing taketh end naturally.

December.

December euery man doth me call,
In whose time the mother inuiolate,
Delivered was in an old ore stall,
Of Iesn Christ Gods owne sonne incarnate,
Wherefore I thinke me the most fortunate
Of all other, to whom pray we then
That we may come vnto his blisse, Amen.

The beginnings and endes of the foure seasons
of the yeare.

The first Primetime that thus doth begin,
From mid february vnto mid May,
And from mid May Summer is entred in,
To mid August, and then is haruest day,
And from that time winter entreth alway,
On saint Clements day, who so taketh heed,
And mid february it sayleth indeed.

Thus endeth the praise of the twelue months with
the beginnings and endes of the foure quarters. And
after followeth the figure for to knowe in what
signe the moone is euery day.



B iii

This



The Shepheards Kalender:

This figure is for to knowe in what signe the Moone is every day, and
the declaration is of the letters of the signe of the Kalender here-
after following.

	i	ii	iii	iv	v	vi	vii	viii	ix	x	xi	xii	xiii	xiv	xv	xvi	xvii	xviii	xix
Aries	y	n	c	b	l	9	f	h	z	p	e	u	m	a	s	i	a	q	f
Aries	z	o	d	u	m	a	s	i	a	q	f	r	n	b	t	k	9	r	g
Aries	a	p	e	r	n	b	t	k	9	r	g	y	o	c	b	l	a	f	h
Taurus	9	q	f	y	o	c	b	l	a	f	h	z	p	d	u	m	b	s	i
Taurus	a	r	g	z	p	d	u	m	b	s	i	a	q	e	r	n	c	t	k
Gemini	b	f	h	a	q	e	r	n	c	t	k	9	r	f	y	o	d	b	l
Gemini	c	s	i	9	r	f	y	o	d	b	l	a	f	g	z	p	e	u	m
Cancer	d	t	k	a	f	g	z	p	e	u	m	b	s	h	a	q	f	r	n
Cancer	e	b	l	b	s	h	a	q	f	r	n	c	t	i	9	r	g	y	o
Leo	f	u	m	c	t	i	9	r	g	y	o	d	b	k	a	f	h	z	p
Leo	g	r	n	d	b	k	a	f	h	z	p	e	u	l	b	s	i	a	q
Leo	h	y	o	e	u	l	b	s	i	a	q	f	r	m	c	t	k	9	r
uirgo	i	z	p	f	r	m	c	t	k	9	r	g	y	n	d	b	l	a	f
uirgo	k	a	q	g	y	n	d	b	l	a	f	h	z	o	e	u	m	b	s
Libra	l	9	r	h	z	o	e	u	m	b	s	i	a	q	p	f	r	n	c
Libra	m	a	f	i	a	p	f	r	n	c	t	k	9	q	g	y	o	d	b
Scorpio	n	b	s	k	9	q	g	y	o	d	b	l	a	r	h	z	p	e	u
Scorpio	o	c	t	i	a	r	h	z	p	e	u	m	b	f	i	a	q	f	r
Sagittarius	p	d	b	m	b	f	i	a	q	f	r	n	c	s	k	9	r	g	y
Sagittarius	q	e	u	n	c	s	k	9	r	g	y	o	d	t	l	a	f	h	z
Sagittarius	r	f	r	o	d	t	l	a	f	h	z	p	e	b	m	b	s	i	a
Capricornus	f	g	y	p	e	b	m	b	s	i	a	q	f	u	n	c	t	k	9
Capricornus	s	h	z	q	f	u	n	c	t	k	9	r	g	r	o	d	b	l	a
Aquarius	t	i	a	r	g	r	o	d	b	l	a	f	h	y	p	e	u	m	b
Aquarius	b	k	9	f	h	y	p	e	u	m	b	s	i	z	q	f	r	n	c
Pisces	u	l	a	s	i	z	q	f	r	n	c	t	k	a	r	g	y	o	d
Pisces	r	m	b	t	k	a	r	g	y	o	d	b	l	9	f	h	z	p	e
Pisces	y	n	c	b	l	9	f	h	z	p	e	u	m	a	s	i	a	q	f

By this figure here aboue, a man may know in what signe the moone is
every day, and the declaration is of the A, b, c. letters that are in the Kalen-
der at the endes of the lines, & be named the letters of the signes, wherefore
marke well first the letter of the Kalender on the day that ye would haue,
then looke out the sayd letter in the figure heere aboue, in the line descen-
ding vnder the golden number that runneth.

Then

The Shepheards Kalender.

Then looke at the head of the lines, whereas it is written the names of the signes, and if that beholdest directly ouerthwart the figure to the sayde letters, is it that the Moone is in that day. And like as one golden number for a yeare, so the sayde line vnder the golden number serueth alone for the same yeare as in the yeare of his Kalender we haue xbi. for the golden number, the line vnder xbi. serueth all the sayde yeare, and when we haue xviit. the line vnder xviit. shall serue to the yeare that xviit. is for the golden number, and so forth of the other.



Vt caelum signis praesurgens est duodenis,
Sic hominis corpus alsimulatur eis,
Nam caput & facies. Aries sibi gaudet habere,
Guttur & collus tibi. Taure detur
Brachia cum manibus. Geminis sunt apta decentur,
Naturam Cancris pectoris aula gerit:
At Leo vult stomachum renis sibi vendicare idem,
Sed in testinis Virgo praesse petit,
Ambas Libra nates, ambe sibi vendicare hancas,
Scorpio vult anum vultque pudenda sibi
Inde Sagittarius in coxis vult dominari,
Amborum genua vult Capricornus habere,
Regoat in Aquario cursum vis apta decentur,
Piscibus & demum congrua planta pedum.

Saturnus niger. Iuppiter viridis. Mars rubeus est. Sol croceus. Venus albus. Mercurius & Luna varii sunt dum quisquis regnat nascitur puer sic coloratus.

The declaration of the Latin here aboue.

What is to say, that the twelue signes hath domination ouer the bodie of man, diuided by the parts, as the signes diuideth the armament, and euery signe beholdest and gouerneth the parts of the body, so as it is sayd aboue, and afterward shalbe shewed by figures, and is declared more plainly and faithfully. Such like of planets is said of their colours, but of theyr natures and properties of the parts of the bodie, the which gouerneth and beholdest, more at full shall you heare at length.

Also of the twelue moneths natures, March, April, and Maye are verie hot and moist, that signifieth bloud and aire. June, July and August, is summer, and signifieth hot and dry, choler, manhood and feare. September, October, and November is harvest, and betokeneth cold and dry, and age, melancholy, and earth. December, January, and februarie is winter, and betokeneth cold and moist, childhood, fleume, and water.

The Shepheards Kalender.



Alled I am Januere the cold,
 In Christmas season good fire I love,
 Dong Jesus that sometime Judas sold,
 In me was circumcised for mans bebout,
 Three kings sought the forme of God about,
 They kneeled downe, and did him homage with love,
 To God their Lord that is mans owne brother.

Hereafter followeth a Kalender with the Figures of euerie Saint that is hal-
 lowed in the year, in the which is the figures, the houres, the moneths, and
 the new Moones. **Chap. iiii.**

Januare

The Shepheards Kalender.

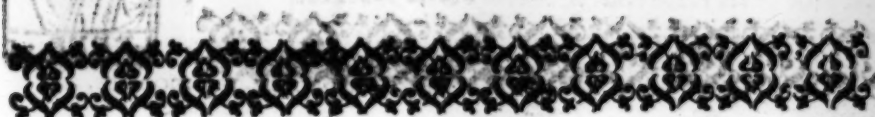


January hath xxii. dayes, & the moone xxii.

*Iniano elavis, patulisque cibis potariis,
Atque decenti potui, post ferula fa tibi notum
Ladipenim me da tunc potatui, ut homo credo
Bulaca natum intres, & venam scindere carei.*

biii	iiii	ic	a	biii	iii	xxii
xxi	b	bii	b	xxi	iiii	ii
b	o	ii	d	v	bii	xxii
xi	iiii	xi	e	xi	bi	xi
ii	i	xxviii	f	ii	ic	xxii
x	ix	iiii	g	x	bii	xxii
xxviii	bi	iiii	h	xxviii	iiii	xxi
bii	biii	bi	i	bii	o	xxv
xx	b	xxviii	a	xx	i	xxviii
iiii	x	xxix	b	iiii	iii	ii
xxi	ix	iiii	c	xxi	o	xxi
x	v	xi	d	x	ic	xxii
xxv	o	xxviii	e	xxv	ii	xxii
bi	bi	xxv	f	bi	iii	xxii
xxiii	ii	xxii	g	xxiii	i	xxix
iii	ii	xxi	h	iii	bi	xx
xi	xi	xx	i	xi	iii	xxviii
xx	bi	xxv	a	xx	bi	xxviii

Circumcisio Domini
Octava sancti Stephani
Octava sancti Iohannis
Octava sanctorum Inno.
Octa sancti Thome mart.
Epiphania Domini
Festus a Janus
Sancti Luciani
Sancti Iudii
Pauli primi heremite
Lini episc. Sol in Aqua.
Archadii martiris
Sancti Hillarii
Felicis presbyteris
Sancti Mauri abbatis
Sancti Marcelli episc.
Sulpitii episcopi
Sancte Pisce virginis
Wulfstani episcopi
Fabiani & Sebastiani
Sancte Agnetis
Vincentii martiris
Sancti Emerenciani
Sancti Timothei
Conversio sancti Pauli
Dolicepi episcopi
Iuliani episcopi
Agnetis secundo
Marcellae episc. & mart.
Sancte virginis
Bathani & Victoris



The Shepheards Kalender.

February hath xxviii. daies, the moone xxix.

*Nascitur occidit, februi Februario multa,
Ponibus & oscis, si caute vinere velis
Tunc caue frigorem de pollice fundo erorem
Fugas nullo sumum pectoris qui morbos curabit.*

liii	v	cl	d	liii	i	clvi
xxvi	o	vi	e	xxvi	vi	xxxi
			f			
v	vi	xxviii	g	v	ii	xxv
			a			
xxii	iiii	lvi	b	xxii	v	lvi
ii	a	liii	c	ii	x	lv
x	vi	lii	d	x	viii	liii
			e			
xxviii	ix	ii	f	xxviii	iii	ii
			g			
vi	i	xxv	a	vi	i	liii
			b			
xx	xi	xx	c	xx	xv	xxv
iiii	xxii	xi	d	iiii	ii	xxvi
xi	o	xxlii	e	xi	o	xxlii
			f			
ix	lii	lii	g	ix	xx	xx
			a			
xxv	vi	xxv	b	xxv	liii	lii
			c			
vi	i	xx	d	vi	liii	lvi
			e			
xxii	iiii	xii	f	xxii	viii	ii
ii	a	xxii	g	ii	xx	xxii
xi	o	ix	a	xi	liii	liii
			b			
			c			

Brigidi et Ignatii
Purificatio beate Marie
Sancti Blasii episcopi
Sancti Gilberti epis.
Sancti Agathe vir.
Medasti et Amandi
Sancti Anguli vir.
Pauli episcopi
Sancte Appollonie vir.
Sol in vi.
Eustache virginis
Sancti Eulalie
Sancti Vulfranni
Sancti Valentini epis.
Faustini et Juniti
Juliane virginis
Polycronii epis. et mar.
Simeonis epis. et mar.
Sabini et Juliani mar.
Wulfride virginis
Sanctorum leir.
Cathedra sancti Petri.
Polycarpi. Locus deserti
Mathei apostoli
Inuentio sancti Pauli
Sancti Nestori mar.
Sancti Augustini
Oswaldi episcopi et con.



It was denoted that the golden numbers shew the daies, hours, and minutes of the new moones, the redde numbers for the forenoone, & the blacke numbers for the afternoone, on the same daies that the numbers demonstrateth.

The Shepherds Kalender.



March hath xxxi. daies, the Moone xxx.

*Martius humores gignet, variosque dolores
Sume cibum pure, cocturas si placet ure
Balnea sunt sana, sed que superflua vana
Vena nec addenda, nec potio sit tribuenda*

bii	biii	xxviii	d	xix	iii	liii
			e	xviii	o	i
			f	xv	i	xlvi
xxvi	vi	c	g	xiv	b	xxix
b	xi	lxxiii	a	xiii	bii	xxix
			b	xii	o	xxii
xiii	ix	xx	c	xi	o	xxii
ii	ix	xx	d	x	ix	lvi
			e	ix		
x	liii	xlvi	f	xviii	b	xx
xxvii	o	xxii	g	xvii	ii	xlvi
			a	xvi		
bii	vi	xlvi	b	xv	b	i
			c	xiv		
xb	ii	xxii	d	xiii	i	xxviii
bii	i	xxii	e	xii	xxviii	xxviii
xx	ix	xxv	f	xi	x	xxviii
			g	x		
i	b	liii	a	ix	b	xxv
ix	b	bii	b	ix	o	liii
			c	xviii		
xxvii	xi	xlvi	d	xvii	bii	liii
			e	xvi		
vi	vi	liii	f	xv	i	lvi
			g	xiv		
xxiii	lii	bi	a	xiii	ix	xlvi
iii		xlvi	b	xii	ix	xlvi
xi	b	xxvii	c	xi	b	xxvii
xix	bii	xlvi	d	x		xlvi
			e	xviii	o	xl
bii	o	xb	f	xvii		

Sancti David episc.
Sancti Cedde episcopi
Martini et Asteri
Sancti Adriani mar.
Foce, Eusebii, Perpetue
Victoris et Victorini
Perpetue et Felici
Deposito sancti Felici
Quadragesima mar.
Sancte Agapite vir.
Sol in Aries Equinoct.
Sancti Gregorii episc.
Theodoze marti.

Sancti Longini mar.
Aprilis Bonifacii episc.
Patricii episcopi
Edwardi regis
Ioseph sponci Marie
Sancti Cuthberti
Benedicti abbatis
Alfredi episcopi
Theodori presbyteri
Agapiti martiris
Annunciatio Dominica
Castoris martiris
Resurrectio Domini
Dorothee virginis
Quintini martiris,
Sancti Quirini mar.
Adelmi episcopi.



The Shepherds Kalender.



April hath xxx. dates, and the moone xxix.

*Hic probat in vere, vires Aprilis habere,
Cum Ela nascuntur, pori tunc aperiuntur,
In quo scalpescit, corpus sanguis quoque crescit,
Ergo saluatur, venter et mori g. minuat.*

ebi	r	ii	a	ebi	bi	rbti
b	o	xx	b	b	i	riiii
riiii	r	ii	d	riiii	r	lb
ii	r	lbti	e	ii	bi	rlie
r	ii	lix	g	r	i	rlit
rbti	liii	rliti	b	rbti	lit	rl
bti	xi	xxxi	c	bi	bit	rix
rb	ii	ii	d			Sol in Tau.
liii	xi	xxliiii	e			
rit	bi	xxii	g	rb	b	r
i	liii	xxvbi	a	liii	bit	rlbi
lp	bi	xx	b	rii	bi	rlb
rbti	lii	liii	c	ix	i	rlbi
bt	blii	xxv	d	rbti	bi	rlie
riiii	xi	xxxi	e	bi	bi	ri
lii	rbti	xxvii	g	b	riiii	ix
xi	ii	o	d	lii	ix	ri
xi	ix	ii	e	xi	ii	xxv
liii	lii	lbi	g	ix	xi	li
			a	blii	ii	xxii

Sancti Gildardi
Marie Egiptiace
Richardi episcopi
Ambrosii episcopi
Sancti Martini
Sixte episcopi
Eufemie virginis
Egyppe et sociorum eius
Perpetue episcopi
Passio septem virginum
Sancti Guthlac
Julii episcopi
Sancti Zenonis episcopi.
Matu.
Oswaldi archiepiscopi
Sancti Gildardi
Aniceti episcopi
Clutheri et Anthie
Alphegi episcopi
Victoris episcopi et mar.
Simeonis episc. et mar.
Sancti Dotheris vir.
Sancti Georgii mar.
Wilfridi episc. et confes.
Marke evangelist.
Cletis episc. et confes.
Sancti Anastasii episc.
Sancti Vitalis
Petri Mediolanensis
Deposicio Erkenwaldi



The Shepherds Kalender.



Date hath xi. daies, and the moone xxx.

*Mayo secure, laxis sit tibi cure,
Scindatur vena, sed potio datur. mbona,
Cum calidis rebus, sunt ferula seu specibus,
Posibus astricta sit salua cum benedicta.*

bis	iii	lvi	b	xi	bis	xxv
xi	vi	xviii	c	xvi	bis	xxvi
v	ix	ii	d	xv	iii	xxvii
			e	xiiii	vi	xxviii
xiii	vii	xxi	f	xiii	ix	xxix
ii		xv	g	ii	xviii	xxx
			A	x	ix	xxxi
x	i	xviii	b	xvii	iiii	xxxii
			c	xvi	vii	xxxiii
xviii	vii	xxi	d	xv	x	xxxiv
vii		xxviii	e	xiiii	xiii	xxxv
xv	vi	ix	f	xiii	xvi	xxxvi
			g	xii	xv	xxxvii
xiii	v	xviii	A	xi	xiiii	xxxviii
ii		xxv	b	x	xvii	xxxix
			c	xviii	xvi	xl
x	ix	xxiii	d	xvii	xix	xli
			e	xvi	xviii	xlii
xviii	vii	xxvi	f	xv	xxi	xliiii
vii		xxix	g	xiiii	xvii	xliiii
			A	xiii	xvi	xliiii
xv	vi	xx	b	xii	xix	xliiii
			c	xi	xviii	xliiii
xiii	v	xv	d	x	xv	xliiii
ii		xxii	e	xviii	xvii	xliiii
			f	xvii	xviii	xliiii
x	ix	xxiii	g	xvi	xix	xliiii
			A	xv	xviii	xliiii
xviii	vii	xxvi	b	xiiii	xv	xliiii
vii		xxix	c	xiii	xvii	xliiii
			d	xii	xviii	xliiii
x	ix	xxiii	e	xi	xv	xliiii
			f	x	xviii	xliiii
xviii	vii	xxvi	g	xviii	xvii	xliiii
vii		xxix	A	xvii	xviii	xliiii
			b	xvi	xix	xliiii
xv	vi	xx	c	xv	xviii	xliiii
			d	xiiii	xv	xliiii
xiii	v	xv	e	xiii	xvii	xliiii
ii		xxii	f	xii	xviii	xliiii
			g	xi	xv	xliiii
x	ix	xxiii	A	x	xviii	xliiii
			b	xviii	xvii	xliiii
xviii	vii	xxvi	c	xvii	xviii	xliiii
vii		xxix	d	xvi	xix	xliiii
			e	xv	xviii	xliiii
x	ix	xxiii	f	xiiii	xv	xliiii
			g	xiii	xvii	xliiii
xviii	vii	xxvi	A	xii	xviii	xliiii
vii		xxix	b	xi	xv	xliiii
			c	x	xviii	xliiii
x	ix	xxiii	d	xviii	xvii	xliiii
			e	xvii	xviii	xliiii
xviii	vii	xxvi	f	xvi	xix	xliiii
vii		xxix	g	xv	xviii	xliiii
			A	xiiii	xv	xliiii
xv	vi	xx	b	xiii	xvii	xliiii
			c	xii	xviii	xliiii
xiii	v	xv	d	xi	xv	xliiii
ii		xxii	e	x	xviii	xliiii
			f	xviii	xvii	xliiii
x	ix	xxiii	g	xvii	xviii	xliiii
			A	xvi	xix	xliiii
xviii	vii	xxvi	b	xv	xviii	xliiii
vii		xxix	c	xiiii	xv	xliiii
			d	xiii	xvii	xliiii
x	ix	xxiii	e	xii	xviii	xliiii
			f	xi	xv	xliiii
xviii	vii	xxvi	g	x	xviii	xliiii
vii		xxix	A	xviii	xvii	xliiii
			b	xvii	xviii	xliiii
xv	vi	xx	c	xvi	xix	xliiii
			d	xv	xviii	xliiii
xiii	v	xv	e	xiiii	xv	xliiii
ii		xxii	f	xiii	xvii	xliiii
			g	xii	xviii	xliiii
x	ix	xxiii	A	xi	xv	xliiii
			b	x	xviii	xliiii
xviii	vii	xxvi	c	xviii	xvii	xliiii
vii		xxix	d	xvii	xviii	xliiii
			e	xvi	xix	xliiii
x	ix	xxiii	f	xv	xviii	xliiii
			g	xiiii	xv	xliiii
xviii	vii	xxvi	A	xiii	xvii	xliiii
vii		xxix	b	xii	xviii	xliiii
			c	xi	xv	xliiii
x	ix	xxiii	d	x	xviii	xliiii
			e	xviii	xvii	xliiii
xviii	vii	xxvi	f	xvii	xviii	xliiii
vii		xxix	g	xvi	xix	xliiii
			A	xv	xviii	xliiii
xv	vi	xx	b	xiiii	xv	xliiii
			c	xiii	xvii	xliiii
xiii	v	xv	d	xii	xviii	xliiii
ii		xxii	e	xi	xv	xliiii
			f	x	xviii	xliiii
x	ix	xxiii	g	xviii	xvii	xliiii
			A	xvii	xviii	xliiii
xviii	vii	xxvi	b	xvi	xix	xliiii
vii		xxix	c	xv	xviii	xliiii
			d	xiiii	xv	xliiii
x	ix	xxiii	e	xiii	xvii	xliiii
			f	xii	xviii	xliiii
xviii	vii	xxvi	g	xi	xv	xliiii
vii		xxix	A	x	xviii	xliiii
			b	xviii	xvii	xliiii
xv	vi	xx	c	xvii	xviii	xliiii
			d	xvi	xix	xliiii
xiii	v	xv	e	xv	xviii	xliiii
ii		xxii	f	xiiii	xv	xliiii
			g	xiii	xvii	xliiii
x	ix	xxiii	A	xii	xviii	xliiii
			b	xi	xv	xliiii
xviii	vii	xxvi	c	x	xviii	xliiii
vii		xxix	d	xviii	xvii	xliiii
			e	xvii	xviii	xliiii
x	ix	xxiii	f	xvi	xix	xliiii
			g	xv	xviii	xliiii
xviii	vii	xxvi	A	xiiii	xv	xliiii
vii		xxix	b	xiii	xvii	xliiii
			c	xii	xviii	xliiii
x	ix	xxiii	d	xi	xv	xliiii
			e	x	xviii	xliiii
xviii	vii	xxvi	f	xviii	xvii	xliiii
vii		xxix	g	xvii	xviii	xliiii
			A	xvi	xix	xliiii
xv	vi	xx	b	xv	xviii	xliiii
			c	xiiii	xv	xliiii
xiii	v	xv	d	xiii	xvii	xliiii
ii		xxii	e	xii	xviii	xliiii
			f	xi	xv	xliiii
x	ix	xxiii	g	x	xviii	xliiii
			A	xviii	xvii	xliiii
xviii	vii	xxvi	b	xvii	xviii	xliiii
vii		xxix	c	xvi	xix	xliiii
			d	xv	xviii	xliiii
x	ix	xxiii	e	xiiii	xv	xliiii
			f	xiii	xvii	xliiii
xviii	vii	xxvi	g	xii	xviii	xliiii
vii		xxix	A	xi	xv	xliiii
			b	x	xviii	xliiii
xv	vi	xx	c	xviii	xvii	xliiii
			d	xvii	xviii	xliiii
xiii	v	xv	e	xvi	xix	xliiii
ii		xxii	f	xv	xviii	xliiii
			g	xiiii	xv	xliiii
x	ix	xxiii	A	xiii	xvii	xliiii
			b	xii	xviii	xliiii
xviii	vii	xxvi	c	xi	xv	xliiii
vii		xxix	d	x	xviii	xliiii
			e	xviii	xvii	xliiii
x	ix	xxiii	f	xvii	xviii	xliiii
			g	xvi	xix	xliiii
xviii	vii	xxvi	A	xv	xviii	xliiii
vii		xxix	b	xiiii	xv	xliiii
			c	xiii	xvii	xliiii
x	ix	xxiii	d	xii	xviii	xliiii
			e	xi	xv	xliiii
xviii	vii	xxvi	f	x	xviii	xliiii
vii		xxix	g	xviii	xvii	xliiii
			A	xvii	xviii	xliiii
xv	vi	xx	b	xvi	xix	xliiii
			c	xv	xviii	xliiii
xiii	v	xv	d	xiiii	xv	xliiii
ii		xxii	e	xiii	xvii	xliiii
			f	xii	xviii	xliiii
x	ix	xxiii	g	xi	xv	xliiii
			A	x	xviii	xliiii
xviii	vii	xxvi	b	xviii	xvii	xliiii
vii		xxix	c	xvii	xviii	xliiii
			d	xvi	xix	xliiii
x	ix	xxiii	e	xv	xviii	xliiii
			f	xiiii	xv	xliiii
xviii	vii	xxvi	g	xiii	xvii	xliiii
vii		xxix	A	xii	xviii	xliiii
			b	xi	xv	xliiii
xv	vi	xx	c	x	xviii	xliiii
			d	xviii	xvii	xliiii
xiii	v	xv	e	xvii	xviii	xliiii
ii		xxii	f	xvi	xix	xliiii
			g	xv	xviii	xliiii
x	ix	xxiii	A	xiiii	xv	xliiii
			b	xiii	xvii	xliiii
xviii	vii	xxvi	c	xii	xviii	xliiii
vii		xxix	d	xi	xv	xliiii
			e	x	xviii	xliiii
x	ix	xxiii	f	xviii	xvii	xliiii
			g	xvii	xviii	xliiii
xviii	vii	xxvi	A	xvi	xix	xliiii
vii		xxix	b	xv	xviii	xliiii
			c	xiiii	xv	xliiii
x	ix	xxiii	d	xiii	xvii	xliiii
			e	xii	xviii	xliiii
xviii	vii	xxvi	f	xi	xv	xliiii
vii		xxix	g	x	xviii	xliiii
			A	xviii	xvii	xliiii
xv	vi	xx	b	xvii	xviii	xliiii
			c	xvi	xix	xliiii
xiii	v	xv	d	xv	xviii	xliiii
ii		xxii	e	xiiii	xv	xliiii
			f	xiii	xvii	xliiii
x	ix	xxiii	g	xii	xviii	xliiii
			A	xi	xv	xliiii
xviii	vii	xxvi	b	x	xviii	xliiii
vii		xxix	c	xviii	xvii	xliiii
			d	xvii	xviii	xliiii
x	ix	xxiii	e	xvi	xix	xliiii
			f	xv	xviii	xliiii
xviii	vii	xxvi	g	xiiii	xv	xliiii
vii		xxix	A	xiii	xvii	xliiii
			b	xii	xviii	xliiii
xv	vi	xx	c	xi	xv	xliiii
			d	x	xviii	xliiii
xiii	v	xv	e	xviii	xvii	xliiii
ii		xxii	f	xvii	xviii	xliiii
			g	xvi	xix	xliiii
x	ix	xxiii	A	xv	xviii	xliiii
			b	xiiii	xv	xliiii
xviii	vii	xxvi	c	xiii	xvii	xliiii
vii		xxix	d	xii	xviii	xliiii
			e	xi	xv	xliiii
x	ix	xxiii	f	x	xviii	xliiii
			g	xviii	xvii	xliiii
xviii	vii	xxvi	A	xvii	xviii	xliiii
vii		xxix	b	xvi	xix	xliiii
			c	xv	xviii	xliiii
x	ix	xxiii	d	xiiii	xv	xliiii
			e	xiii	xvii	xliiii
xviii	vii	xxvi	f	xii	xviii	xliiii
vii		xxix	g	xi	xv	xliiii
			A	x	xviii	xliiii
xv	vi	xx	b	xviii	xvii	xliiii
			c	xvii	xviii	xliiii
xiii	v	xv	d	xvi	xix	xliiii
ii		xxii	e	xv	xviii	xliiii
			f	xiiii	xv	xliiii
x	ix	xxiii	g	xiii	xvii	xliiii
			A	xii	xviii	xliiii
xviii	vii	xxvi	b	xi	xv	xliiii
vii		xxix	c	x	xviii	xliiii
			d	xviii	xvii	xliiii
x	ix	xxiii	e	xvii	xviii	xliiii
			f	xvi	xix	xliiii
xviii	vii	xxvi	g	xv	xviii	xliiii
vii		xxix	A	xiiii	xv	xliiii
			b	xiii	xvii	xliiii
xv	vi	xx	c	xii	xviii	xliiii
			d	xi	xv	xliiii
xiii	v	xv	e	x	xviii	xliiii
ii		xxii	f	xviii	xvii	xliiii
			g	xvii	xviii	xliiii
x	ix	xxiii	A	xvi	xix	xliiii
			b	xv	xviii	xliiii
xviii	vii	xxvi	c	xiiii	xv	xliiii
vii		xxix	d	xiii	xvii	xliiii
			e	xii	xviii	xliiii
x	ix	xxiii	f	xi	xv	xliiii
			g	x	xviii	xliiii
xviii	vii	xxvi	A	xviii	xvii	xliiii
vii		xxix	b	xvii	xviii	xliiii
			c	xvi	xix	xliiii
x	ix	xxiii	d	xv	xviii	xliiii
			e	xiiii	xv	xliiii
xviii	vii	xxvi	f	xiii	xvii	xliiii
vii		xxix	g	xii	xviii	xliiii
			A	xi	xv	xliiii

The Shepherds Kalender.

June hath xxx. dayes, and the moone xxx.



R

In Iunio Genes, perturbat modo bibentes,
Atque non elarum fuste potius seruicium,
Ne nocent colera, valet refectio iura,
Lactuice frondes, ede ieiunius bibe fontis.

b	bii	b	e	b	iii	xiii
xiii	i	iiii	f	xiii	ii	xviii
ii	xii	iii	g	ii	x	xv
x	i	xiiii	h	x	v	lv
xviii	xi	b	d	xviii	bi	lxb
bii	iii	xiiii	e	bi	i	xxvi
xv	bi	iv	f	xv	xvii	ic
iiii	i	xlii	g	iiii	xxvi	xlii
xix	i	i	h	xii	ix	xliii
i	iiii	lvii	d	i	vi	iii
ix	x	li	e	ix	biii	xxliii
xvii	bi	xii	f	xvii	b	xxxi
bi	b	liii	g	bi	x	xxliii
xliii	i	xviii	h	xliii	ix	xxv
iii	ic	xxvii	e	iii	ix	xviii
xi	biii	xxv	f	xi	viii	xlii
xix	iii	bii	g	xi	x	xxviii
biii	ix	xvi	h	biii	x	xv
xvi	bi	xv	d	xvi	i	ii

Sancti Nichomedis
Sancti Marcellini
S. Erasmi martiris
Sancti Petrocii
S. Bonifacii episcopi
Melonis archiepiscopi
Translatio vulstani
Sancti Wilhelmi
Translatio Edmundi
Translatio sancti Vuonis
Barnabe Apostoli
Sancti Basilidis
Sol in Can. Solstitium
Sancti Basilii episcopi
viti et Modesti
Translatio Richardi
Sancti Botulphi
Marci et Marcellani
Gervasii et Prothasi
Translatio Edwardi
Walburgi virginis
Sancti Albani martiris
Ethelrede, regis.
Natiuitas Johannis bap.
Translatio Eligii epis.
Johannis et Pauli
S. Crescentis mar.
Sancti Leonis episcopi
Petri et Pauli Apost.
Commemoratio Pauli



The Shepherds Kalender.



July hath xxxi. daies, and the moone xxx.

*Qui vult solamen, Iulio hic probat medicamen,
Venam non scindat, ne ventrem potio ledat,
Somnum capefcit, & balnea cuncta pauefcit,
Prodeft recens vnda, altum cum falua munda.*

b	ii	ix	g	b	i	b
xiii	x	xxix	a	xiii	viii	lxviii
ii	x	lxix	b	ii	iiii	lxxviii
x	iii	vi	c	x	iiii	lxxxix
xxviii	o	xlvi	d	xxviii	ix	lxxxix
vii	xv	lvi	e	vii	iii	lxi
xv	i	xlvi	f	xv	i	lxxi
iiii	lxviii	xlvi	g	iiii	ix	lxxxix
xii	i	vi	a	xii	b	lxxxix
i	lxviii	b	b	i	b	l
ix	i	lxix	c	ix	ix	lxi
xxvii	lxviii	lxix	d	xxvii	vii	lxxxix
vi	lxviii	x	e	vi	x	lxi
xxiii	lxviii	lxviii	f	xxiii	ix	lxxxix
iiii	vii	o	g	iiii	iiii	lxxxix
xi	lxviii	xl	a	xi	o	lxviii
xi	vi	iii	b	xi	i	lxviii
lxviii	x	lxviii	c	lxviii	i	lxviii
xxi	ii	lxviii	d	xxi	lxviii	lxviii
b	ix	vi	e	b	lxviii	lxviii
			f			
			g			
			a			
			b			

Octa. Iohannis Bap.
Uisitatio beate Marie
Translatio Thome Apost.
Translatio sancti Marti.
Sancte Zee virginis
Octava Petri et Pauli
Translatio Thome mar.
Depositio Grimbaldi
Sancti Cerilli episcopi
Septem fratrum mar.
Translatio Benedicti
Naboris et felicitis
Sancti Privatii maritris
Solus Leo. Dies Canic.
Translatio Swithuni
Augusti. Transl. Osmundi
Sancti Kenelmi regis
Sancti Annulphi episc.
Rufini et Iustini
Margarete virginis
Praxedis virginis
Maria Magdalena
Sancti Appollinaris
Christine vir. Vigilia.
Sancti Jacobi Apost.
Anne matris Marie
Septem dormientium
Sampsonis episcopi
Felicitis et socorum eius
Abdon & Sennis
Sancti Germani



The Shepherds Kalender.



RIV

August hath xxi. dayes, the moone xxx.

*Quisquis sub Augusto, vivit medicamine iusto,
Raro dormit & estum coitum quoque vitet:
Balnea non curet nec multum comestio daret,
Nemo laxori debet, vel flubo thomari.*

xiii	ix	o	c	xiii	iiii	xxx
ii	x	b	d	ii	iii	xxix
x	vi	ii	e	x	ii	xxviii
xxiii	xiii	xxx	f	xxiii	o	xxv
vi	xxiii	xvi	g	vi	b	xxiiii
xv	iiii	lviii	a	xv	ix	xxiii
iiii	b	b	b	iiii	xv	xxii
xxii	iiii	ii	c	xxii	iii	xxi
i	x	xxvii	d	i	bi	xx
ix	iii	lvi	e	ix	xxviii	xix
xxviii	xi		f	xxviii	lviii	xviii
vi	x	lviii	g	vi	lviii	xvii
xxiii	bi	xxvii	a	xxiii	iiii	xvi
iii	bi	ii	b	iii	o	xv
xi	lviii	xxvii	c	xi	b	ii
xx	lviii	i	d	xx	b	xi
lviii	xi	xvi	e	lviii	x	li
xvi	ix	lviii	f	xvi	ix	li
b	b	iii	g	b	b	lviii
xiii	x	xi	a	xiii	i	li
			b			

Petri ad vincula
Stephani bis.
Inuentio sanc. Stephani
Iustini presbyteri
Oswaldi. festum nris
Transfiguratio Domini
festum nominis Jesu
Sancti Ciriaci
vigilia
Sancti Laurentii
Ciburtii martiris
Clare virginis
Dionisie et socioz eus
Sept. vigilia
Assumptio beate Marie
Sancti Rochi
Octava sancti Laurent.
Sancti Magni mart.
Lodovici episcopi
Sancti Agapiti
Sancti Barnardi
Octava Assump. Marie
vigilia
Bartholomei Apost.
Lodovici regis
Sancti Deutrici
Sancti Ruffi
Sancti Augustini
Decolatio Johannis bap.
Felicis et Audacti
Cuthberge virginis



The Shepherds Kalender.

September hath xxx. daies, the moone xxix



R

*Fruſus maturi, Septembris ſunt ualitari,
Et pira cum uino panis cum lacte caprino
Aqua de urtica, tibi poſto fertur amica,
Tunc uenam pandas, ſpecies cum ſemine mandas.*



ii	iii	xxxi	f	ii	iii	xxiii
x	x	xx	g	x	vi	p
xxiii	e	xxvii	b	xxviii	iiii	vii
vii	e	xvii	d	vii	vi	i
xv	v	x	e	xv	vi	xxvii
iiii	iii	xviii	g	iiii	i	xv
xxi	viii	xii	a	xxii	v	xxviii
i	iii	v	b	i	ix	xxiii
ix	vii	li	d	ix	vi	xxvii
xxv	xi	xviii	e	xxvi	ix	vii
vi	vi	xv	g	vi	vi	xiii
xxiii	vi	xxvii	b	xxiii	i	xxv
iii	ix	xxviii	c	iii	xi	xxix
xi	vii	xxv	d	xi	iii	xx
xi	xi	xxviii	e	xi	x	xxv
vi	e	xv	g	vi	x	xxv
xxvi	vi	xxviii	b	xxvi	iii	xxv
v	ii	xxiii	c	v	vi	xxviii
xxiii	ii	x	d	xxiii	ii	ix
			e			
			g			

Sancti Egidii
Sancti Anthonii
Ordinati sancti Greg.
Translatio sancti Cuth.
Sancti Bertini
Sancti Eugenio

Natiuitas Marie
Sancti Gorzontii
Siluii episcopi
Pothii & Jacinti
Martiniani episcopi
Maurelii episcopi

October.
Exaltatio s. cru. Sol in Li.
Octa. beate Marie
Edithe virginis
Lamberti episc. & mar.
Victoris & Cozone

Januarii martiris
Sancti Eustachii virg.
Sancti Barthol. Apoll.
Maurici & sociorum eius
Cecile virginis
Andochii martiris

Firmini episc. & mar.
Zippanti & Iustini
Cosme et Damiani
Eruerti episcopi
S. Michaeli Archang.
Hieronimi presbyteri



The Shepherds Kalender. 1921. 6 ed. T

October hath xxx. dayes, the moone xxx.

*October una, prebet cum carne ferina,
 Nec non ancino, caro valet & volucrina,
 Quamuis sint saua, tum est replexio vana,
 Quantum vis comede, sed non precordia lade.*

[illegible]

The Shepherds Kalender.

September hath xxx. days, the moone xxix



RV

Hoc tibi scire datur, quod reuma Nouembre curatur
Quicq. nocima, vita tua sint preciosa dicta,
Balnea cum venere, tunc nullum constat habere
Natio sit sana, valde atq. minuta bona.

ix bii elbii
xiiii r elbii
vii b xliiii
xv bi xli
xvi ix lv

xiii viii bi
i r xrb

xi r lre
xvii bi xxx

vi iii ii
xiiii iii iii
vi ix lvi

xi ii xrbii
xix
xvii biiii xbi

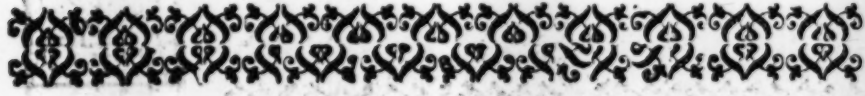
xvi b xiii
v bi xliiii

xiii bii xrv
xv bii lvi
x r lvi

d xi b xii
e
f xliii bii lvi
g bii bi xxviii
a b x b i xxxiii
c iii xi xxvi
d xii lvi x b
e i ix b
a ix iii lviii
b xvii bii xxviii
c
d bi i xxi
e xliiii xxi
f
g iii bi ii
a
b xi lvi xliii
c
d x bii elbii
e bii bii xrb
f xvi lvi xbi
g b xi xxviii
a
b xlii xi bi
c
d ii b lvi
e r o xxi

Festum omnium Sanct.
Commemoratio animar.
Wenefride virginis
Sancti Amantii
Leti presbyteri
Leonardi abbatis
Wilfridi episcopi
Quatuor coronatorum
Theodozi martiris
Sancti Martini episc.
Sancti Martini
Paterni martiris
Sancti Brici episc.
Trans. Erken. Sol in Sa.
Sancti Macuti episc.
S. Edmundi archiep.
Sancti Hugonis episc.
Octava S. Martini
Sancti Elizabeth
S. Edmundi regis
Presentatio Marie
Cicilie virginis
Sancti Clementis episc.
Sancti Grisogoni
Katherine virginis,
Lint episcopi
Agricole & vitalis
Rufi Martiris
Saturni et Silvanii
S. Andree Apost.

C ii



The Shepherds Kalender.

December hath xxxi. dayes, the moone xxx.

*Sana sunt membris, calida res mense Decembris,
Frigus viuetur, capitalis vena scindatur:
Lotio sit vana, sed vasis potio cara,
Sit trepidus potus, frigori contraria totus.*



x	x	lb	f	x	xxi	o
xbiii	biii	lvi	g	xbiii	ix	xbi
bii	xbi	b	a	bii	h	iii
xb	x	x	b	xb	i	xlvi
iiii	iiii	xxiiii	c	iiii	ii	xxvi
			d	xii	xi	xxviii
xxi	o	lvi	e	i	b	bi
i	i	xxbiii	f	ic	bii	bii
ix	x	xxvi	g			Sol in Cap.
xbii	b	xxi	b	xbii	b	lbi
bi	iiii	xx	c	bi	i	ii
xlvi			d	xlvi	bi	lbii
			e	iii	o	xl
xlvi	iiii	lvi	f	xi	bi	xxix
xi	ix	xxi	g	ix	x	b
xxix	xi	xxviii	a	biii	xc	xxii
bvi	bi	xxxi	b	xbi	ii	xxlviii
xbi	bii	liii	c	b	o	lbii
b	xi	xlx	d	xlii	bi	xxxi
xxii	x	o	e	ii	i	biii
ii	o	lvi	f	x	b	xl
o	bi		g			

Sancti Eligii episcopi
Sancti Libiani
Deposicio Osmundi
Sancte Barbare
Sabbe abbatis
Nicholas epif. et con.
Octaua Andree Apost.
Conceptio beate Marie
Cypriani abbatis
Sancte Eulalie
Sancte Damalce pape
Pauli episc. Solstitium.
Lucie virginis
Januarii.
Valerii episcopi
O sapientia
Sancti Lazari episcopi
Sancti Gratiani
Sancte Genesie breg.
Iulii martiris vigilia
Thome Apostoli.
Triginta martirum
Victorie virginis
Sanctarum virginum
Natiuitas Domini.
Sancti Stephani.
Sancti Iohannis.
Sanctorum Innocent.
Sancte Thome mar.
Trans. sancti Jacobi
Sancti Siluestri



The Shepherds' Calendar

¶ The exposition, valour, and signification of the letters of the Tabulare
Figure, that bin in the second line after the dominicall letter.

Houseable feasts.

Intervalles.

Septua- Easter Roga- Whiston- fro Christ fro Whiston- fro nobit-
gesime. in cions. day mas to day to saint sonday to
I I I O H A T N **Lent, John, advent.**

Letter Domini

January March April. Date: week day. week day weeks. day. Christmas

[illegible]

The Shepheards Kalender.

The figure of the letter tabulare, which is declared by the two present figures, the first for the blacke letters, the second for the red letters.

	a	b	c	d	e	f	g	h	i	k	l	m	n	o	p	q	r	s	t	v	x	y	z
a	a	b	c	d	e	f	g	h	i	k	l	m	n	o	p	q	r	s	t	v	x	y	z
b	b	c	d	e	f	g	h	i	k	l	m	n	o	p	q	r	s	t	v	x	y	z	a
c	c	d	e	f	g	h	i	k	l	m	n	o	p	q	r	s	t	v	x	y	z	a	b
d	d	e	f	g	h	i	k	l	m	n	o	p	q	r	s	t	v	x	y	z	a	b	c
e	e	f	g	h	i	k	l	m	n	o	p	q	r	s	t	v	x	y	z	a	b	c	d
f	f	g	h	i	k	l	m	n	o	p	q	r	s	t	v	x	y	z	a	b	c	d	e
g	g	h	i	k	l	m	n	o	p	q	r	s	t	v	x	y	z	a	b	c	d	e	f
h	h	i	k	l	m	n	o	p	q	r	s	t	v	x	y	z	a	b	c	d	e	f	g
i	i	k	l	m	n	o	p	q	r	s	t	v	x	y	z	a	b	c	d	e	f	g	h
k	k	l	m	n	o	p	q	r	s	t	v	x	y	z	a	b	c	d	e	f	g	h	i
l	l	m	n	o	p	q	r	s	t	v	x	y	z	a	b	c	d	e	f	g	h	i	k
m	m	n	o	p	q	r	s	t	v	x	y	z	a	b	c	d	e	f	g	h	i	k	l
n	n	o	p	q	r	s	t	v	x	y	z	a	b	c	d	e	f	g	h	i	k	l	m
o	o	p	q	r	s	t	v	x	y	z	a	b	c	d	e	f	g	h	i	k	l	m	n
p	p	q	r	s	t	v	x	y	z	a	b	c	d	e	f	g	h	i	k	l	m	n	o
q	q	r	s	t	v	x	y	z	a	b	c	d	e	f	g	h	i	k	l	m	n	o	p
r	r	s	t	v	x	y	z	a	b	c	d	e	f	g	h	i	k	l	m	n	o	p	q
s	s	t	v	x	y	z	a	b	c	d	e	f	g	h	i	k	l	m	n	o	p	q	r
t	t	v	x	y	z	a	b	c	d	e	f	g	h	i	k	l	m	n	o	p	q	r	s
v	v	x	y	z	a	b	c	d	e	f	g	h	i	k	l	m	n	o	p	q	r	s	t
x	x	y	z	a	b	c	d	e	f	g	h	i	k	l	m	n	o	p	q	r	s	t	v
y	y	z	a	b	c	d	e	f	g	h	i	k	l	m	n	o	p	q	r	s	t	v	x
z	z	a	b	c	d	e	f	g	h	i	k	l	m	n	o	p	q	r	s	t	v	x	y

This present figure is to finde the letter tabulare, and proceedeth as the figure followeth of the Dominical letters, and it is behoufull to know the golden number for the yere that ye wil know, and in the line that descendeth downeward vnder the sayd number is the letter tabulare: euen so of the Dominical letter in the figure hereafter. And you must know that a golden number, dominical letter, and a letter tabulare serueth al waies for a yere, saue when it is bisext that bin two Dominical letters, and also two tabulare letters, as aboue. It ought to be knownen that the Dominical letters, and the letter tabulare, be in the first line vnder the golden number xvi. for the yere of this present kalender that is, M. cccc. xvi. and so of the other.

The Shepherds Kalender.

The figure to find the golden number and the letter Dominical together for evermore,

[A large, dense grid of handwritten musical notation, likely a score or tablature, covering most of the page.]

In this present figure it becometh to be
 aware that ye will know, & in the first
 mans is the letter **h**ominal, & upon
 letter, & when it falleth that they come
 to **S**. Johns day be all in one day, & upon
 And when it falleth that Candlemas and
 gither, & signifieth all about where it is
 number, upon which is our Lady day in

The Shepherds Kalender.

The figure of the letter saouler, which is declared by the two present figures, the first for the blacke letters, the second for the red letters.

p p m m
 o n i l p p
 c g e b c a e b d a e b g d a e c g d a f e h d b
 f g e b d b e d b e c g d b f c g d b f c g e b
 o t q n r p t q n s p t q o s p t r o s p n r o s q n r
 k g d h f k g d i f a g e i f k h e i f d h e i g d h e
 k g l f f g e f f k b e f f l b e f g l b e k g f h f
 s b r e s q b r t a b r b t a b w b t q a s t a
 n l n l g l h n h q n n g i n k g m i n k h m i
 o l b m k o l b n h o n k o m i n k b m i n l b m i
 b t i a i l t c a r i b d n e c d a t r b o h d c b e
 k o m q n k p m q n l p m a o l p m k o l p n k f i a n
 r p m q n l p m q o l p m q o l p n r o l q n r o m q n
 b r c g d b f c g e b f r c h e b f d b e d g d h e c g d h
 b f c g e f f c b e i r d b e i g d b e c g d h f c g d i
 m o s q b r o c q b r p t q b s k t b o s p t r o s p b r
 i n i g l b r k g l i f r h g m i f f k h g m i f f k h m e i f l b m e
 u k l b r k g l i f r h g m i f f k h g m i f l b m e i f l b m e
 o t s g a b r a s c o r a t b r o t c b s o t c n

This present figure is to finde the letter tabulare, and proceedeth as the figure followeth of the Dominicall letters, and it is becomfull to know the golden number for the yere that ye wil know, and in the line that descendeth downward under the sayd number is the letter tabulare: even so of the Dominicall letter in the figure hereafter. And you must know that a golden number, dominicall letter, and a letter tabulare serveth alwaies for a yere, saue when it is bisse that bin two Dominicall letters, and also two tabulare letters, as aboue. It ought to be knowen that the Dominicall letters, and the letters tabulare, be in the first line vnder the golden number xvi. for the yere of this present kalender that is, M. cccc. xvi. and so of the other.

The Shepherds Kalender.

The figure to find the golden number and the letter Dominical together for evermore,

[The page contains dense handwritten musical notation, likely a score for multiple voices or instruments, spanning several staves.]

In this present figure it becometh to be
 feare that ye will knowe, & in the first
 manner is the letter communal, & upon
 the, & when it falleth that they come both
 St. Johns day be all in one day, & upon
 And when it falleth that Candlemas and
 gither, & signifieth all about where it is a
 number, upon which is our Lady day in

The Shepheards Kalender.

A figure perpetuall for Easter and other moueable feasts.

i	ii	iii	iiii	v
a	m	a	a	b
b	m	a	a	m
c	m	a	a	m
d	m	a	a	m
e	m	a	a	m
f	m	a	a	m
g	m	a	a	m
h	m	a	a	m
i	m	a	a	m
j	m	a	a	m
k	m	a	a	m
l	m	a	a	m
m	m	a	a	m
n	m	a	a	m
o	m	a	a	m
p	m	a	a	m
q	m	a	a	m
r	m	a	a	m
s	m	a	a	m
t	m	a	a	m
u	m	a	a	m
v	m	a	a	m
w	m	a	a	m
x	m	a	a	m
y	m	a	a	m
z	m	a	a	m

next under the golden number that ring-
 are of the golden number. a signifieth
 the number of the said letters is the num-
 that Easter shall fall upon.
 of the Sunne and the Moone the dayes
 moments. Chap. vi.

The Shepheards Kalender.

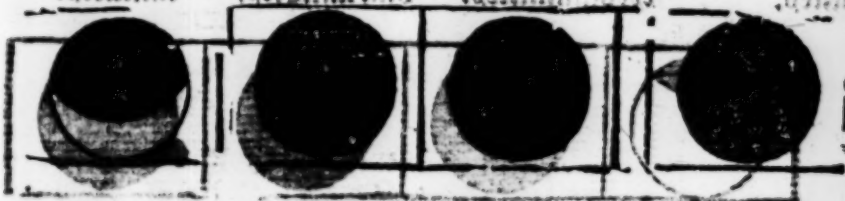
M. d. ii. the E. M. d. ii. the E. M. d. lii. the E. M. d. lxxii. the E.
 clipse of the moonclipse of the sunclipse of the moonclipse of the Sunne
 the xi. of March, the xi. of August, the xv. of July, the xx. day of June,
 xv. houres, l. mi. ii. houres, vi. mi. houres, l. mi. iii. houres, xx. vii.
 nutes. nutes. nutes. minutes.



M. d. l. iii. the E. M. d. i. v. the e. M. d. lxxvi. the e. M. d. lxxii. the E.
 clipse of the moonclipse of the moonclipse of the moonclipse of the moone
 the v. day of July, the vii. day of No. the xviii. of Oc. the viii. day of April,
 viii. houres, iiii. uerba. ii. houres, tober, v. houres, xii. houres, xi. mi.
 minutes. minutes. minutes. minutes.



M. d. lxxii. the E. M. d. lxx. the E. M. d. lxx. the e. M. d. lxx. the e.
 clipse of the moonclipse of the moonclipse of the moonclipse of the moon
 the xii. day of Oc. the second day of the xx. of February, the xv. day of Au.
 tober xii. houres, March xv. houres, v. houres, xxi. mi. xii. nine houres,
 xxi. minutes. iii. minutes. minutes. minutes.

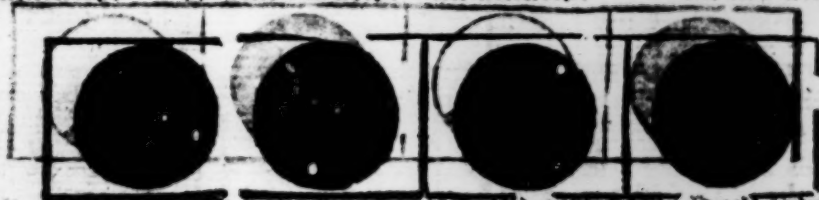


The Shepheards Kalender.

M.d.lxxiij. the e. M.d.lxxv. the e. M.d.lxxviij. eclipse M.d.lxx. the eclipse
clipse of the moon cclipse of the moon of the moon the xx. of the Moone the
the xviij. day of oc. the second day of day of February. b. xv. day of August, is
tober, xliij. houres March, xx. houres houres, xxx. mi. houres, xliij. mi.
lxxiij. minutes. lxxv. minutes. nutes. minutes.



M.d.lxxiij. the e. M.d.lxxv. the e. M.d.lxxviij. the e. M.d.lxx. the e.
clipse of the moone cclipse of the moone cclipse of the sunne cclipse of the sunne
the xv. daye of the viij. day of De- the xliij. day of Ma. the xliij. day of De-
June, ix. houres, xemb. viij. houres, xemb. lxxiij. houres, tober, x. houres,
lxxiij. minutes. xxiij. minutes. lxxiij. minutes. lxxiij. minutes.

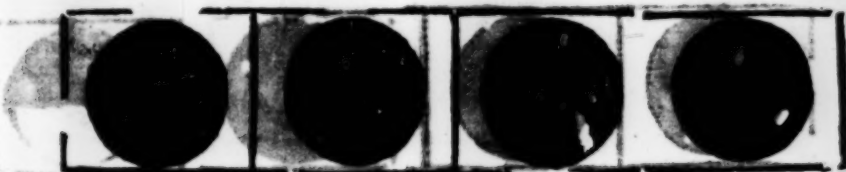


M.d.lxxiij. the e. M.d.lxxv. the e. M.d.lxxviij. the e. M.d.lxx. the e.
clipse of the moon cclipse of the moone cclipse of the moon cclipse of the moone
the ii. day of April, & xviij. day of Sep. the xv. day of Sep. the xliij. day of Ja-
buij. houres, xliij. tem. xliij. houres, xemb. xliij. houres, nuary. x. houres, vi.
minutes. xxiij. minutes. lxxiij. minutes. minutes.



The Shepheards Kalender.

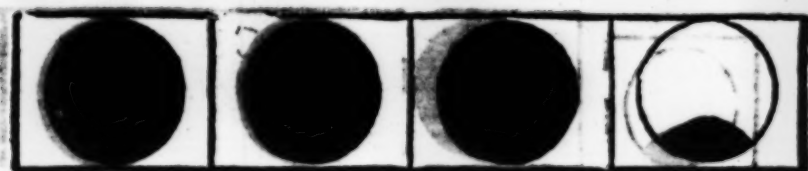
<p>M. d. lxxxi. the e M. d. lxxxi. the e M. d. lxxxi. the e M. d. lxxxi. the e</p> <p>eclipse of the moon eclipse of the moon eclipse of the sunne eclipse of the sun</p> <p>the xix. day of Ja the xv. day of July the xix. day of June the ix. day of A-</p> <p>marie, xi. houres, vi. houres. lxxxi. vi. houres, liii. mi. xxi. houres,</p> <p>vi. minutes. minutes, nutes, x. vii. minutes.</p>			
---	--	--	--



<p>M. d. lxxxi. the e M. d. lxxxi. the e M. d. lxxxi. the e M. d. lxxxi. the e</p> <p>eclipse of the moon eclipse of the moon eclipse of the moon eclipse of the moon</p> <p>the xxi. day of Jan the xxi. day of Sep the seconde day of the xxi. day of Au-</p> <p>gust, xxi. houres, xxi. viii. houres March, xv. houres xi. viii. houres,</p> <p>xxi. minutes. lxxxi. minutes. xxi. minutes. x. vii. minutes.</p>			
---	--	--	--



<p>M. d. lxxxi. the e M. d. lxxxi. the e M. d. lxxxi. the e M. d. lxxxi. the e</p> <p>eclipse of the moon eclipse of the sunne eclipse of the moon eclipse of the sunne</p> <p>the xxi. day of Au the xxi. day of July the xxi. day of De the x. day of July,</p> <p>xi. viii. houres, xxi. houres, xxi. cemb. viii. houres, xxi. houres, xxi. vi.</p> <p>lxxxi. minutes. viii. minutes. i. minute. minutes.</p>			
--	--	--	--



The Shepheards Kalendet.

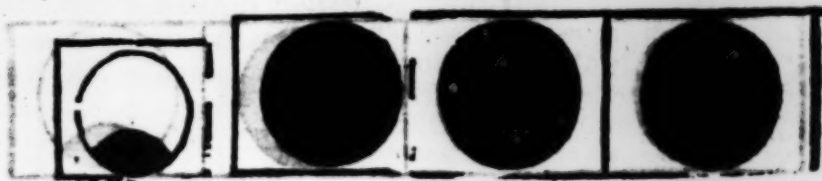
<p>M. b. c. xxi. the E. clipse of the moon the xxi. day of De- cem. vii. houres, xxiii. minutes.</p>	<p>M. b. c. xxi. the E. clipse of the moon the xxi. day of June, i. houres, xxi. minutes.</p>	<p>M. b. c. xxi. the E. clipse of the moon the xxi. day of Fe- b. vii. houres, xxiii. minutes.</p>	<p>M. b. c. xxi. the E. clipse of the sun the xxi. day of Maie. two houres, xxvi. minutes.</p>
---	--	---	---



<p>M. b. c. xxi. the E. clipse of the moon the xxi. day of Oc- tober, xxi. houres, xxiii. minutes.</p>	<p>M. b. c. xxi. the E. clipse of the moon the xxi. day of A- pril, xxi. houres, xxiii. minutes.</p>	<p>M. b. c. xxi. the E. clipse of the sun the xxi. of Sep- tem. the i. houre, xxiii. minutes.</p>	<p>M. b. c. xxi. the E. clipse of the moone the xxi. day of April, ix. houres, xxi. mi- nutes.</p>
---	---	--	---



<p>M. b. c. xxi. the E. clipse of the moone the xxi. day of Febu- ary, xxi. houres, xxiii. minutes.</p>	<p>M. b. c. xxi. the E. clipse of the sun the xxi. days of Febru. xxi. houres xi. minutes.</p>	<p>M. b. c. xxi. the E. clipse of the moon the xxi. of August, vi. houres, xxi. minutes.</p>	<p>M. b. c. xxi. the E. clipse of the moon the xxi. day of Ja- nuary, xxi. houres vi. minutes.</p>
--	---	---	---

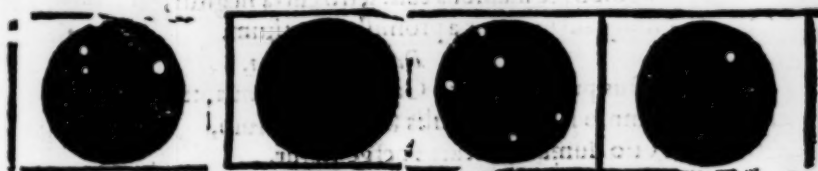


The Shepheards Kalender.

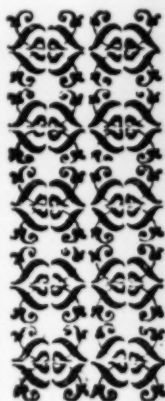
M. vi. c. the eclipse **M.** vi. c. i. the **E.** **M.** vi. c. i. the **E.** **M.** vi. c. ii. the **E.**
of the Sunne, the clipse of the moone clipse of the sunne clipse of the moone
xxx. of June, one the xxx. of No. the xlii. day of Dec. the xxv. of May,
houre, xxiii. mi. uemb. vii. houres, cember ii. houres, vii. houres, xxxvi.
nutes. xxxviii. minutes. liiii. minutes. minutes.



M. vi. c. iii. the **E.** **M.** vi. c. iii. the **E.** **M.** vi. c. b. the **E.** **M.** vi. c. b. the **E.**
clipse of the moon clipse of the moon clipse of the moon clipse of the moone
the xliii. day of the viii. day of No. the xliii. day of the xvi. day of Sep.
Maie xii. houres, uemb. vii. houres, March, i. houres, temb. xvi. houres,
i. minutes. xxxvii. minutes. xlii. minutes. b. minutes.



All the eclipses of the sunne be in the day, and of the Moone by night. And
ye shall wit the eclipse of the sunne and the moone appeareth sometime o-
therwise then we see it, for the eclipse of the sunne may well be by night, and
the eclipse of the moone may be by day, but such eclipse appeareth not to vs
Shepheards.



Maruaile that mans minde is mutable,
And will you know wherefore and why,
for he is made of things variable,
As of hot, cold, moist, and dry,
It is light, and passeth lightly,
And sith we be made of foure changeable,
How should man be steadfast and stable.

An eclipse shall be maruailous to behold,
Through which many shal be worse,
for many shall find neither silver ne gold,
It shal be so darke within their purse.

The Shepherds Kalender:



Pocula Ianus amat.

Tangere crura caue quum luna videbit aquosum,
Inlere tunc planetas: excelsas erigit turres,
Et si carpis iter tunc tardius ad loca transis.

Februius vigeo clamas.

Pisces habens lunam noli curare podagrum,
Carpe viam tutus sit potio modo salubris.

Martius arua colit.

Nil capiti noceas Aries cum luna refulget,
De vena minuas & balnea tutius intres,
Non tangas aures nec barbam radere debes.

Aprilis florida prodit.

Arbor plantetur cum luna Taurus habetur,
Non minuas tamen edifies nec semina sperges,
Et medicus caueat cum ferro tangere collum.

Ros & flos nemorum, Maio sunt comes amorum.

Brachia non minuas cum lustras Luna Gemellos:
Vnguibus & manibus cum ferro curra negitur,
Nunquam portabis a promissore petutum.

Das Iunius fana.

Beatus pulmo secur in Cancro non minuantur,
Somnio falsa vides utilis sit emptio rerum,
Potio sumatur securus perge viarum.

Iulio refecatur auena.

Cor grauat & stomachum cum cernit Luna Leonem;
Non facies vestes nec ad conuiuia vades,
Et nil ore vomas nec sumas tunc medicinam.

Augustus spicas.

Lunam Virgo tenens vxorem ducere noli,
Viscera cum costis cauas tractare cruorem,
Semen datur argo: dubites intrare carinam.

September colligit vnas.

Libra Lunam tenens nemo genitalia tangat,
Aut renes rades, nec iter capere debes,
Extremam partem librę cum luna tenebit.

Seminat October.

Scorpius augmentat morbos in parte pudenda,
Vulnera non cures caueas ascendere naues,
Et si carpis iter timeas de morte ruinam.

Spoliat virgulta Nouember.

Luna nocet femori, per partes mota Sagitte,
Vnguēs velerimes poteris prescindere tute,
De vena minuas & balnea tutius intres.



Quercus

The Shepheards Kalender.

Querit habere cibum mactando December.

Capra nocet genibus ipsam cum Luna tenebit,
Intrat aqua notam citius curabitur eger,
Fundamenta ruunt modicum tunc durat idipsum.

Epilogus sequitur omnium supra dictorum.



Væ viri antiqui potuerunt scribere libris,
De currendo polum constanti mente rotundum,
Æreasque domos temptando & sydera cuncta,
Quæq; fluunt ex his quomodo sol moueatur,

Tutus habet collecta breui compendio & arte.

De duodecim signis.

Signorum princeps Ariès, & Taurus & vrna,
Tindaride iuuenes & feruida brachia Cancrì,
Herculeusq; Leo nemeæ pauor asmaq; Virgo,
Libra iugo equaliter pendent: & Scorpius acre,
Centaurusq; senex chiron & Cornia capri,
Dilectusq; Ioui puer, & duo sidera Pisces.

Idem de Signis.

Corniger in primis Ariès, & corniger alter,
Taurus item Gemini: sequitur quos Cancer adustus,
Terribilisq; fere species & iusta puella,
Libri simul nigrum in acumine virus,
Centaurusq; biforcis adest: pelagiq; puella,
Et qui portat aquam puer vrniger & duo Pisces.

De quatuor partibus anni.

De Vere.

Verq; nouum stabit cinctum florente corona,
Pingens purpureo venantia prata calore,
Vir palidum vario nectit de flore coronas,
Vere nouo lectis decorantur floribus arua,
Veris honos tepidum florer: vere omnia rident.

De æstate.

Stabat nuda æstas & spicea sæta gerebat,
Horridi ethiopis signis imitata figuram,
Scindat agros æstas phebes ignibus ardens,
Frugiferas alius fert æstas torrida melles,
Flaua cetes æstatis habet sua tempore regna.

De autumno.

Stabat & Autumnus calcatis surculibus viuis,
Libra per Autumnum musto spumantia sequent,
Pomifer Autumnus tenero dat palmitè fructum,



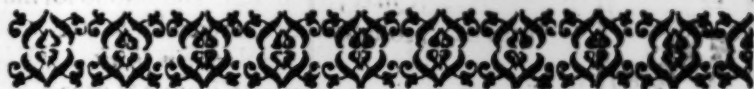
The Shepheards Kalender.



Vite coronatas autumnus de grauat vlnos,
Fecundus autumnus locus de vitibus implet.

De Hyeme.

Stabat hyems glacies canos hir suta capillos,
Cuius vix humeros circundat flumina montes,
Precipitant: semperque rigit glacie horrida bai ba
Albentes hec durat aquas & flumina nescit,
Tristis hyems niuio hyems montes velamine vestit.



Hereafter followeth the second part of the Compost and Kalender,
which sheweth of the trees of Vices, and of the
paines of Hell. Chap. vii.



At the name of the father, the sonne, and the holy ghost, Amen.
we purpose to shew the tree of vices, for sinners to take example
by, to vnderstand their sinnes: which is diuided into twelue
principall parts, after the seven deadly sinnes, and each deadly sin
is likened to a tree, and euery tree hauing eight small branches, and al these
seven trees come out of one tree by it selfe that is euill, and comes of one be-
ginning, and that is the diuell, and it bideth an ende, that is, euerlasting
damnation, which is ordained for all them that seeke not remedie betimes
by penance and repentance of their life in time.

After these trees of vices followeth the paines of hell, to shew the lay peo-
ple what punishment is ordained for euery deadly sinne, and that the people
may better shew theyr sin in contrition, and make cleane their conscience,
and that they may be the houses of God, so that vertues may grow and frue-
tifie to the profit of theyr soules. The first great branch of the tree of vices
is pride, and he hath xviij. branches growing out of him, as of vaine glory of
himselfe, vaine glory of the world, praising himselfe in euill boasting of sin,
inobedience, disdain to attempt God, excellence, displaying, false goodnes, bar-
dines, presumption, rebellion, obstination, sin wittingly, communing of the
sacrament, shame to do good. Out of euery of the which branches springeth
three branches, and the number of seven score and thirteene, and in so many
maners and waies ye may sin in the sinne of pride, which is the roote and
beginning of all the seven deadly sinnes, and therefore shal be shewed first of
pride, and after the other sixe sinnes as they follow in order.

The

The Shepheards Kalender.

The first branch of Pride.

For seeking for
and not the glo-
ry of God.

For Hypocrisie.

For Dispraising
themselves for
to haue praise.

Not any weeneth his goods come of himselfe,
Or that such goods be due for their merites,
If they beleue to haue, or know more the they do
Dissembling by wordes to be better then they be,
Seeming by v orkes to be good and bee not,
Desiring prayse for his good deeds by other.
To dispraise his deeds that other shuld praise them
To repent his doings because they be dispraised,
Dispraising himselfe that others may praise him.

The ii. branch of Pride.

For riches.

For pompes.

For honours.

When they weene to be the better for their goods,
Or weeneth to be worse without them,
To be ashamed that they lack riches in their need.
Delighting him to haue a great household,
Reioycing them in the faire shape of their bodies,
Or in new fashion, or multitude of his clothes.
When they desire to be honored with others good
Willing to be honored and dread,
Or to the end it may be said that they be mightie.

The iii. branch of Pride.

For Declaring
their sinnes.

For Being glad that
they be euill.

For To haue no
shame of euill
doing.

For to be prayed of cursed and unhappy people,
Or for to shew that they be prompt to euill doing,
Delighting in recordation of his euill deeds.
For that they loue the friendship of the world,
Or for they doubt not the righteousness of God,
Or else they loue not God with their heart.
For they know not which is vertue ne vice,
For to amend themselves be not willing,
For to be seene gladly when he doth euill.

The iiij. branch of Pride.

For Praising thy
selfe.

For In shewing
themselves bet-
ter then they be.
Weening that
they be wise and
be not.

Openly before all folkes, or se w,
Or secretly before one, or by himselfe,
Seeking occasion for to be prayed only.
Couering their euils that they be not seene,
telling their good deeds that they may be known,
Hiding their sins that they appeare not great.
To be great in iudgement with himselfe only,
Dispraising the vnderstanding of other God.
Preferring their own vertue before the grace of

D

Openly

The Shepheards Kalender.

The v. branch of Pride.

Inobedience.
Openly gain-
saying.
Doing vnderly
all that they
ought to doe.
For to require
grace importu-
nate.

Dispraising his master or them that be aboue him
Dispraising the merites that come of obedience.
Desiring to be such that he may gain say other.
When negligently they do that they ought to do.
Or when they do it other wise then apperaineth
Or to let damage, and to haue profit.
When they haue custome in sinne a fall off therein
Enuiously and frowardly asking grace for
Insatiably persevering without amending.

The vi. branch of Pride.

Pride.
Dispraising
other.
Preferring
themselves be-
fore others.
Dispraising o-
ther lesse then
himselfe.

For their ignorance and fault of vnderstanding.
For their pouertie and scarcenes of riches.
For their sickness and default of members.
Shewing himselfe cunning in some worke.
In praising their deedes dispraise them of other.
In considering of lesse then he, exalt himselfe.
That wil compare themselves for riches or sci-
ence.
Or they which be almost as great as he.
Or which in things aboue him are aboue him.

The vii. branch of Pride.

To tempt God.
Desiring to sin-
ful liuing.
To expose them-
selves in perill.
Not helping
themselves fro
perill.

For they consider but sensible things.
For they will not beleene things they see not.
To iudge things to come or they happen.
To beleue themselves that god shuld deliuer the.
Or to dispraise and die in such dangerous perill.
Or beleue in destiny that otherwise it may not be
For they will vse no reason for to helpe themselves
For they will vse their own follie without counsell
For they be too slouthfull, not willing to labour.

The viii. branch of Pride.

Presse.
To go before
thy betters un-
worthily.
To abstaine
them overmuch
To opresse the
pooze men or
seruants.

Tusurping the might that they ought not to haue.
Exceeding the power to them committed or giue
Creating them euill that be vnder their puissance
For they bin lesse worthy in such authoritie.
For they are too cruell to them that be subject.
To make himselfe hated & may profit by fair speech.
By might or riches of his friends.
For violence that the soveraignes may do.
For the riches or great goodes that they haue.
Putting

The Shepheards Kalender.

The ix. branch of Pride.

Repeating his
soul in grief,
Being in deadly sinne without repenting him,
Being in sinne and care not for to know it,
Not to understand it and refoyce of it.
Not beleuing the life to come for the good people
Beleuing the life to come, but not stedfastly,
Not to beleue it wel and not amend their liues.
Being diligent to the body, negligent to the soule
Beleuing temporall goods and not spirituell,
Nourishing continually the flesh in delights.

The x. branch of Pride.

For his presumptions, arrogance, and pride,
For his boasting, vaunting, and prating,
For to shew to live of advantage,
When they delight in worldly louings,
When they haue dread for to be disprayed,
For to desire to be honoured without cause.
For ignorance when they beleue not to do good,
When they do good in hope that it shal turne to e-
uill, and so dooing it for to deceiue other.

The xi. branch of Pride.

For his inuidious and not pious the truth,
For his increasing more straightly the rightfull thing,
For his calling more them of right them that be the
When there is no afflictions nor lawe but to other
For his not in manners to do euill,
For his no shame to do crueltie,
When one desired a thing euer continually,
When one is ouer hasty to haue his ouer,
For to be ouer enuious in asking it.

The xii. branch of Pride.

Beleue no man
but themselves,
In gain saying alwayes in the deeds of others,
Not beleuing that other then do good for God,
For his owne deedes to be content of himselfe,
Exalting himselfe and shewing that he is great,
To contrary his neighbours or other such,
In blaspheming God and holy saintes,
When any will not know their owne defaultes,
When any dispraise the faultes of other,
In undertaking to come to that they may not.

The Shepheards Kalender.

The xvii. branch of Pride.

Shame to do good.
 Weilling to be
 good and haue
 shame.
 Hauing shame
 to be good and
 and is not.
 for to be like
 them that be
 euill.

By weakenesse and fault of courage,
 for to loue negligently any good that may be,
 By weening that it is shame which is honour.
 When they will accomplish the wil of any person
 Or when any loueth that which is not good,
 Or when they be slouthfull for to do good.
 When they reioyce them in euill company,
 To shew the domage of him selfe and other,
 for to obtaine that he desireth.

Here endeth the branches and small sprays of the sinne of Pride, and here-
 after followeth the branches and sprays of Enuy, and the names of them
 all in order as they come. The first is noplomenes the second is Detraction,
 the third is Adulation, the fourth Sufuration, the fift sinne against the
 holy Ghost, the sixt Suspention, the seuenth Accusation, the eyght Excu-
 sation, the ninth unthankfulness, the tenth to iudge, the eleventh Sub-
 straction, the twelfth drawing other to sinne, the thirteenth false loue.

The first branch of Enuy.

Sorrow of the
 wealth of his
 neighbour.
 Not glad of the
 wealth of his
 neighbour.
 To be glad of
 his neighbours
 hurt.

For to desire thy neighbours harme,
 for thou mayst not sustaine to see his wealth,
 To thend that thou mayst oppresse the in misery.
 When he hath done injury in time past,
 Or hath not giuen to thee that thou requiredst.
 Or thou maiest not see the increasing of his good.
 That thou dost to him, or art causer,
 Or of that other doth and not thy selfe,
 Or that he suffereth by the iustice diuine.

The ii. branch of Enuy.

Detraction.
 for cause of
 lightnes.
 for cruel hate.
 In lying wit-
 tnesse.

By euill accustomance so for to do,
 Or to accomplish the will of some folke,
 Not taking heed if their words may annoy other,
 Finding any ill that is not good ne faithful,
 In reporting that they heard say or that it is true
 To say they haue hard ill by other and haue not.
 To thend to cause some to haue trouble & domage,
 To thend that no wealth come to him they hate,
 Or to the end that he be thereby defamed.

The Shepheards K alender.

The iiii. branch of Enuy.

Fo annoy bu-
der clour of
good fauour.
Doyth sit in
saire miblanche.
Holding his
peace suffering
to do ill.

Ko say that they know the which they know not
That they vnderstand to be greater then it is,
Nourish, sustaine, or defend other in folly,
Saying that profitech or noyeth by flattery,
Sometime flatter befall, sometime mortall,
Saying euill behinde and saire befoze,
For to haue any winning or profit,
For to compare or please some person,
Or not to lose the loue of him that do euill.

The liii. branch of Enuy

Causing dis-
cord and strife.
Mak ing strife
to last long.
Not labouring
for peace.

Ky perswasions moouing the parties,
Or by false tales and making of lesings,
And in reporting of cursed language,
For thou wilt haue amays loue only,
Or thou wouldest haue helpe to annoy another,
Or not caring for welth of the that be at discord
By malice that thou wouldest not haue the peace
For thou wilt not traueil for to make peace (made
And being diligent to traueil for it.

The v. branch of Enuy

Slandering the
good people.
Deeming that it
is paine to serue
God.
Not helping the
good people.

Kurting their good name into euill,
Seeking meanes to trouble their mindes,
Withdrawing them from the loue of people.
In abusing them of the graces of God,
Being slouthfull in doing good workes,
Not louing God.
The which suffereth for the loue of God,
Or for penance of their sinnes,
Or for to get the glory of our Lord.

The vi. branch of Enuy.

To beleene too
soone.
Beleuing ouer
faithfully.
On times to
beleue.

Ky whatfores occasion indifferently,
To beleene any thing that is sayde lightly,
Be it true or false without any aduise ment,
That the which thou shouldest not beleue,
Or that thou art ouer light in beleuing,
Or thou iudgeth the good without discretion,
Things unbeleuable, and which may not be,
When diuers times thou hast beene deceyued,
For thou wilt not but beleue.

The Shepheards Kalender.

The vii. branch of Enuy.

Accusation. When it is for vengeance of him that is accused,
 Of feith, or lightnes that they haue to accuse, or
 Of to please him unto whom they do accuse, ther
 When they finde the euill with which they accuse
 When they know him that they accuse not guiltie,
 When they accuse the guiltie because of hate.
 Of doubtfull things, checking occasion to mee him that is accused,
 Affirming to be true & uncertain of their accuse,
 Supposing the harme that they weene be a kinde
 (it not.

The viii. branch of Enuy

Execration. Which be doubtful hauing double vnderstanding,
 By wordes, and which they know to be false,
 Checking occasion to hille the euill deed.
 By force of swearing, putting the fault on him that did it not,
 For to shew himselfe innocent of the fault,
 For to auoide the punishment of his fault.
 By the holy gofpell, though he be constrained to forswere him,
 And so forth, they do it wilfully,
 Or so sweare ere they knowe wherefore they
 (sweare,

The ix. branch of Enuy.

Entertainmente. Not knowing how much they haue done, (them,
 Of to haue bounty for without deserit he giueth vs
 Of what thing is worthy to retribute to himselfe,
 To him which did helpe thee in thy need,
 Unto him which counselled thee in thy necessity
 Unto him that defended and kept thee from perill
 But done euill to him that hath done thee good,
 Neither do euill nor good to the that did thee good
 For receiuing a great benefite peeelde a small.

The x. branch of Enuy.

Eo iudge. The deeds of o-
 ther not apper-
 taining to iudgements.
 By ignorance ere they know how,
 In doubt of that which they know not,
 Or to iudge without being required,
 For any gift receiued or to receiue,
 For love or for hate,
 Or for helpe for certaine malice.
 Euill to be good
 Or contrarily,
 Or lightnes for they him accustomed,
 Or so to do weening to do it by spoote,
 Or wittingly willing for to annoy other.

The Shepheards Kalender.

The xi. branch of Enuy.

(ous)

Intempera-
l things.
In spirituall
things.
Of counsell.

Not giving to the good goods that be superfluous.
Retaining lascivious goods without departing.
Goods that are exposed in euill vsages.
Not being true about the saluation of sinners.
Not admonishing sinners to leaue their sinne.
Not shewing to other the good that they can.
Not giving counsell to them that aske it.
Not giving euill counsell willingly.
Not counselling whil they may them that do ill.

The xii. branch of Enuy

By example.
By countell.
By force.

When they do euill afore their subjects.
When any leadeth another in company to do ill.
Of vnder the colour of good do great hurt. (lelle)
Of drawing the great to that thine may thin
Of by their sinne most delectably.
And be glad that they consent to sin with them.
Of requiring of admonishing.
Of treating till they consent to euill.
Of oppression, and in constraining them.

The xiii branch of Enuy.

For the loue
and fauour of
man.
For earthly pro-
fit.
For fleshy hu-
manitie.

When they fauour thee and do thy will.
When they say they to thee that they do not.
To thee thou maist be seene gentle and meeke.
Faining thee to be a friend to him, and art not.
Faining that thou lovest him more the than thou.
When thou art his friend and art his enemy.
When thou art his friend and art his enemy.
When thou art his friend and art his enemy.
When thou art his friend and art his enemy.
When thou art his friend and art his enemy.

Heere endeth the branches and smal sprates of Enuy, and followeth the bran-
ches and smal sprates of wrath, as Iniquitie, Hatred, Continuall, Con-
senting, Frowardly, Domicile, Vengeance, Impatience, Clamour,
Blasphemy. And out of each of these ten branches cometh
nine other small branches and sprates, and so the
whole number is xix. branches, the which
letteth a man that he may not loue
God ne his owne soule, and so
this sinne it is hard to be
accustomed in a
man's bee
saue.

Mocking

The Shepherds Kalender.

The i,branch of Wrath.


**Mocking him-
self.**

Crusling.

Deceiving.

¶ Letting other to loue that mocketh thee,
 For declarations that thou hast in mocking,
 O that thou art accustomed so to do,
 Other in his thought without speaking,
 O of his mouth by words,
 Showing discord and noyse betwene people,
 Giuing wilfull counsell for to do euill,
 A wayting the sinner for to do euill,
 Seeing sin, and not repproue it when they may.

The ii. branch of Wrath.



DEPARTMENT OF EDUCATION

Century.

Conspiracy.

By manifest and raucours,
Seeming a friend, and haue raucour at the hart.
To make peace and keep malice in thy minde,
In dishonouring other,
In taking his goods from him,
In hurting his body or his good name;
To schismaticke or procure diuision in the church,
Coniuring in persons in good or in euill,
Conspiring in any wickednes.

The iii.branch of Wrath:

Confessions.

Sharp weapons

Breeding his
neighbours.

Repente the poverty in which they are,
The flagellations that they haue or had,
So that they be come of a pooze kindred,
Mouoking other to anger,
Full of reapeening and iniuries,
Such as may beare hurt and damage,
By outrageous words and sayings,
By hurting of his person or homicide,
For to take from him his goods or renowne.

The iii:branch of Wrath.

**Not amend-
ing.**

Reopening of
vil.

Helping to do
evil.

When they haue domination vpon the sinner,
 When he is familiar with him,
 That helpeth to do euill and might let it,
 Praising and reioycing the sinners,
 And not to mourne for the sinne that they haue
 Nor correcting them that be euill (done
 By counsell that thoughtless,
 By helpe that thoughtless to them,
 For thou defendest them that doth euill.

Impugnatio

The Shepheards Kalender.

The v. branch of Wrath.

Frowardly.
Impugning
goodnesse.
Haunting
strifes
Serife by
wordes.

Beleewing in any heresie,
for to haue meate and drinke,
for the loue of one. and hate of another,
By custumance, for they reioyce in them,
By manifest hate that they will make appeare,
By secret rancours in they hearts,
As in questions inuile and froward,
for to shew his science,
for to gaine say him to whom they speake,

The vi. branch of Wrath.

Dominic.
In defending.
Slaying wil-
fully.
which they
weene not to
kill.

Haunting will to slay and kill,
himselfe or other without will to slay,
To slay vnadvisedly or ignorantly,
By treason,
By hate,
for he which they slay is good,
weening to do well, and do slay some man.
In correcting any thing loosely,
Or by him giue any medicine.

The vii. branch of VVrath.

Vengeance.
for wrong do-
ing.
weening that it
be his damage
and is not.
By fault of
something.

Saying semblable iniuries,
In saying more greater iniuries,
Or iniuries though that they beene lesse,
Saying him that correcteth thee for thy wealth,
Or do euill to him that doth thee good,
If it displease thee they haue done for thy weale,
If any giueth or lendeth thee not they goods,
That he hath not done that that he is not bound
Or hath not holpen thee to do thy ill wil. (to do

The viii. branch of VVrath.

Impediment.
In iudgements
of God.
In his wret-
chednes.
Of wrongs of
his neighbors.

When that which pleaseth God displeaseth thee
Or for the will of God pleaseth thee not,
Or thou hatest that which God would haue done
If thou be in any malady or sicknesse,
Or if thou be in great pouerty and neede,
Or if thou haue any troubles or aduersities,
for they haue mislayde thee in wordes,
Or they haue misdone to thy person,
Or they haue misdone in thy goods.

Debate

The Shepherds Kalender.

The ix. branch of Wrath.

**Debate for in
vutile things.
To make les-
sing and false
tales.
Clattering.**

**As of beautie and fairenesse of women,
Of his linage, friends and parents,
Of things which do annoy,
By very malice and hate,
By baunting, cracking and boasting,
By fraud and unfaithfullnesse,
To vanquish by force of speaking,
Of for to annoy by clattering,
Of for pleasure that they take in it.**

The x branch of Wrath.

**Is knowing of
God the which
appertaineth
not to him.
Affirming of
good things by
worthily
As for that is
good that is not**

**As of his soueraine, might, and puissance,
Of great goodnesse in vs,
Of his right wise iustice,
By any error in which they be,
For dread and feare of leasing,
For couetise of winning,
In beleuing as doth Idolaters,
In opinion by euill vnderstanding.
Doing against the ordinaunces of the Church.**

And here followeth the branches and small sprays of the stime of wrath. And here followeth the branches of Slouth, as Euill thought, Annoy of thought, Readinesse to euill, Pugnancities, Euill will, Breaching of othes, Impenitence, Fidelity, Ignorance, Nature sorrow, Sloth, Euill hope, Curiosity, Idleness, Euagation, Letting to do good, Relolation. Out of the which come branches cometh little small branches, which bringeth a man to euerlasting damnation and paines perpetual.

The first branch of Slouth.

**Superfluous
thoughts.
Dolorous cog-
itations.
Detestable
thought.**

**To delight in thinking euill,
Thinking that sinne is a sweete thing,
Long abiding in thinking euill,
How they may hurt any secretly,
That imputeth his deede vnto other,
How doing euill they may be sayde good,
How they may do euill,
How doing euill they may perseuer,
How they may resist to the good.**

The Shepheards Kalender.

The ii. branch of Slouth.

Fo sinne by ci-
dome.
Sinning by
malice.
Or by desire not
to loue it.

Amoy of wealth.

For that other sinneth in like wise.
For the custome is so for to do.
For there is none that reprocureth the euill doing
When any loueth euill, and doth accomplish it,
When any loueth the good and doth it not,
When any hateth the good and loueth the euill,
When any doth good against his will,
When any reprocureth not in doing good,
When it pleaseth them not if they do euill.

The iii. branch of Slouth.

Fy confluence.
By pusillan-
tie.
By curiosity.

Readines to ill.

In leauing the good which they know,
Changin off times their purpose and counsell,
Weake in aduersitie, and reise himself in prosperi-
withdrawing him from the good, (ty,
Distrusting in the grace of God,
fearing to beginne any good thing,
Seeking new things and vnprofitable,
pleasantly to heare tales and fables.
Seeking new tydings by his owne will.

The iiij. branch of Slouth.

Freede where
they ought not.
Freede more
then they shuld.
Freede them
they should not.

Unlaminity.

Freeding that which is to come is no damage,
Looking for spiritual goods for the temporal,
If temporall aduersity seeme ouer greuous,
Making great sorrow for that thou hast lost,
Sorrowing that they haue which they desire,
Making sorrow if any thing hap against thy will,
As detractours when thou istest iustly,
As defending the euill for to please them,
Or it noyeth them not if any do well.

The v. branch of Slouth.

Fo to do euill.
Customably for
to do euill.
Delighting in
euill as much as
they may.

End will.

That it be to the dishonour of God,
To the damage and prejudice of his neighbours,
To the damnation of the soule,
For the declaration of thy euill,
For the displeasure of the good,
For they do that which they please and will,
Not resisting euill cogitations,
Louing euill delectations,
Appetising that they may delight in euill.

The Shepherds Kalender.

The vi. branch of Slouth.

By neglecting bowes.

By negligence.

By forgetting.

By disobeying.

When any maketh a bow, & mispayseth to do it,
That doth litle to how then he hath provided,
That fulfilleth not his bow as he should,
Of secret bowes, or things to them belonging,
Of bow provided to himselfe or other,
Of bow made thenfer into religion,
Not accomplishing his bow when he may,
Or that may not a bow none other good feable
Of that they have no letting for to accomplish it.

The vii. branch of Slouth.

By sinning and do
no penance.

By sinning and do
no penance.

Not having
paine to sinne.

Purpose for to
sinne.

By small penance, and neuer to repent,
By delation from day to day of repenting,
By suppling that they will not repent them,
When after sinne they be ready to sinne againe,
When they make not of the sinne they have done
Without sorrow to purge them to have none ill
Being in will to accomplish mortall sinne,
After that they have sinned purpose to abuse thir
Seeking occasion to fall into euerie sinne.

The viii. branch of Slouth.

Not beleueing
that they should
beleue.

Not beleueing
that they should
beleue.

Beleueing that
they should
not.

Beleueing by
stedfastly.

As the Jews beleueed, and other vnfaithful men
That will not heare the articles of the faith,
Or that beate in them & will not beleue in them
In false Gods, as do the Satazins,
In Images, or in some Simulacres,
Or beleue in diuelish things, as witches do,
Doubt in that they ought to beleue stedfastly,
Beleue, and not stedfastly as they ought to do.
Caule to let himselfe be deceiued of his faith.

The ix. branch of Slouth.

In discretion.

In discretion.

That they
ought to vnder-
stand.

Not willing
to know.

Do without counsel which shuld be counselled,
Doing without maner that they ought to hold,
Doing without wisdom things that is needfull
Dispayning knowledge, and will not be taught,
Not traueiling to learne that they ought to know
Not purposing, and not caring for to learne,
For they runne, and will take no paine to learn,
For to haue exultation of not knowing,
For slouth and negligence of learning.

The Shepheards K alender.

The x. branch of Slouth.

In noysomnesse
of liuing.
False hope.
Disparaging.

When good things bin displeasing,
When all things beene annoying,
When all that they do is done heauily,
Presuming too much of the mercie of God,
Not going from sinne, trust in the mercie of God,
Living in sinne without the dread of God,
For the strenghtesse of iustice of God,
For the greatnes of sin that they haue committed
To mistrust in the mercie of God.

The xi. branch of Slouth.

Toward for-
bidden tyings.
Toward hol-
some counsell.
Toward the
commaunde-
ment.

When any expositeth him too much in perill of sin,
When any are too much assured for to do sinne,
When any expositeth him too much in temptations
Not willing to be good, and leaue the doing ill,
Not honoring the good, & loue it better then ill,
Disparaging the counsell of good folke,
Not doing the commande ment that they ought,
Disparaging commande ment, or him that made it
Not louing any thing that is commaunded,

The xii. branch of Slouth.

Despise men of
good fame.
Not fearing
shame.
Doing good in
euill intention.

Continuing in doing euill operations,
In hauing hope to do euill all onely,
Or doing them both together,
Not caring what thing is sayd of thee,
Not caring if any be slandered by thee,
Not seeking that any be edified by thee,
Frappulently and thou knowest it well,
Not without discretion, not caring to who nor how,
Cameously for thou wilt not know it.

The xiii. branch of Slouth.

Seeeking bin-
profitable
things.
Delighting to
vaine things.
Doing that
none other can
do.

Willing to vnderstand & thing that is cause of sin
Laboring to confound other by force of language
For to be called wise of Ideots and fooles,
To draw and go to such as be dissolutious,
Or that they do and make dissolure,
Or make thee take heede vnto all vanities,
Making new things that were neuer scene,
Or that they learne things that beene euill,
Or things that bin only for to make folke laugh.

Ceasing

The Shepheards Kalender.

The xiiii. branch of Slouth.

Bohemie.	T ending to doe good.	T hat is to say, good cogitations;
		To good words,
		And to good workes;
	S eeking to doe euill.	T hat is, to know the concupiscence of the flesh;
	The concupiscence of the euen is auarice;	
	And to liue proudly;	
N ot resisting to doe euill.	F or loue that they haue to euill;	
	F or annoy that they haue to goodnesse;	
	F or negligence of themselves.	

The xv. branch of Slouth.

Quagation.	I n sole things.	E xposing him in vanities;
		N ot withdrawing him from vanities;
		N ot willing to abide in vanities;
	O delectable things.	F or they be eue euill and pleasant;
	A bdoring by long time and space;	
A nd wicked things.	W hen they will is thereto prouoked;	
	H ow wantonly they may endamage and hurt.	
	O the more greuously hinder.	
	O the more longer annoy.	

The xvi. branch of Slouth.

Letting to do good.	C onsenting to them that doe euill.	B y malice for to accompyss their will.
		F or hate that they haue to the good folke;
	N ot helping the good.	O for hate to be good that they might do;
		W hen they may haue no profite without they help.
	H indering the good.	T here as they be in perill;
		W hereas they defaile without hauing succour;
		A s by himselfe;
		O by other persons;
		O hold from them that they owe them.

The xvii. branch of Slouth.

Resolution.	A s in bad things.	I n the beholding folke sportyng them by vanities;
		S etting their euen to behold any vanitie.
		B eing in places populare and publike;
	I n wanton things.	I n lusts of the body;
		I n lightnesse of courage;
		B y force of singing and crying;
O in foolish reioycing.	B y laughing too much and ouerlong;	
	T o be without grauitie when they should be so;	
	T o prouoke other to laugh.	

Here

The Shepherds Kalender.

Heere beginneth the twentieth branches and boughes of Couetise, as Com-
punction, Rapine, Usurie, withholding debt, Not yeelding committed Sol-
mony, Sacrilege, Theft being proprietarie, Taking gifts vnjustly, To haue
too much, Spending abundantly, Fraud, False compunction, Leasing,
Swearing, Forswearing, False witness, Playes, Being bagabound. Out of
the which twentieth branches commeth other small twigges or branches, to
the number of an hundred and thirtie. And so the whole number of them
is an hundred and fiftie.

The first branch of Couetise.

C ompunction.	Solicitude of thought. Hope to winne without conue- nance. And may not withdrow the from it.	F orget the spiritual goods for the temporal goods, Be negligent to the spiritual diligent to the temporal Disparasse the goods of the soul for them of the body, Holding that without noysance they ne may, Procuring goods of other for to haue profite. Willing to haue profite for their solicitude, Getting temporall goods by great delectation, Being holden in loue to get temporall goods, Or to haunt him to get moze then he can.
----------------------	---	---

The second branch of Couetise.

R apine.	Taking by force the goods of o- ther. Doing violence. By curuels and subledies.	T o his subiects or lesse then he, To his enemies by what manner that it be, To his neighbours by subtille meane, To his subiects for him of temporall goods, Or likewise by spiritual things with threatnings Or in spirituall things making promises, Doing vnduly without right and reason, Or that before they were accustomed so to do, Or that they be done by force of threatnings.
-----------------	--	---

The third branch of Couetise.

U surie.	By couenant made. without coue- nant, but in hope. To sell for moze for giuing dayes.	W hen any sels the dearer because of abiding, Lend mony to haue moze largely, Or for because they lend and do abide, Not lend without they haue a pledge, Or by signes to be sure to win by lending, When any receiweth or lendeth to haue benefit, As be open vsurers. Or that they think to get mony by that they sell, Or by accustomance so for to sell.
-----------------	--	---

Reckoning

The Shepheards Kalender.

The iiii. branch of couetise.

Withholding. **D**ebt that thou knowst wel that thou dost owe
Denyng it. **O**r that debt that thou hast forgotten
O the which is openly known that thou owest
Or stealing it. **H**oping to give it him another time
Or without will to give it him though thou may
Or not having power to pay and aske no mercy
O which bin paid and aske it againe friends
Or forgetting it. **N**ot giuing children that they haue of their
Or detaining willingly that to other belongeth.

The v branch of couetise.

Withholding. **B**y strength or violence distribute the to himselfe
Or them by deed. **B**y fraud make them to lose them that owe the
Or deferre for to. **S**aying that they hold the vnder colour of loue
Or sell them. **C**orrupt the mean while they may profit them
Or to haue needs for yeelding them
Or lending them. **C**o them a the mean while they may keepe them
Or to haue recompence for such lending
Or to other. **B**y curioositie to lend that which is not his
Or by ambition to say that is his which is not.

The vi. branch of couetise.

Selling spirit. **C**o people aduocates by their flattering
Selling spirit. **B**y leading of people and to by worthy people
Selling spirit. **B**y the euill wordes of other
Selling spirit. **A**nd taken afoot of such tynge be commen
Selling spirit. **O**r taken after they be commen
Selling spirit. **P**utting cause wherefore the same was not
Selling spirit. **S**ometime doing with threathnings
Selling spirit. **O**r sometime with threathnings
Selling spirit. **A**nd sometime with violence and force.

The vii. branch of couetise.

Selling spirit. **T**aking sacred
Selling spirit. **T**hings in holy
Selling spirit. **P**laces
Selling spirit. **O**r hallowed
Selling spirit. **T**hings in place
Selling spirit. **N**ot hallowed.
Selling spirit. **O**r things not
Selling spirit. **H**allowed in ho
Selling spirit. **L**y places.

E

Stealing

The Shepheards Kalender.

The viii. branch of couetise.

Cheft. **H**eaing with-
out that it bee
known.
Hauing the
goods of other
hiding them.
Consenting to
him that doth
euill.

For him & how robbt did thee damage afore
Or thou dost it of thy proper malice, (time
Or for thy simplenesse and ignorance.
Or to withholde them more peaceably,
Or feare to be punished,
Or for thou wilt alwayes perseuer in ill.
Or it please thee that such robbery be done,
Or thou hast profit by such robbery,
Or for thou fearest him that doth such theft.

The ix. branch of couetise.

Designe prophetary. **A** religious of
the goods of his
religion.
Men or wo-
men married.
Of the patri-
mony of the
crucifixe.

To haue without know ledge of his prelate,
Or by consent of his prelate which appertaineth not
Or haue licence to appropier too much to him.
When one hath good without knowledge of the
Or that one giueth too much to his kin, (other,
When one spendeth inuisly the comon goods.
In taking more then of necessitie,
In unworthely a where it appertaineth not to be
Spendung it in euill vsage,

The x. branch of couetise.

Eating gifts vniuersally. **T**o do hurt.
To cause dis-
onesty.
To sell Justice.

And for to beate downe onto other,
In accusing other wrongfully,
Or sometime accusing for a iust cause.
As for to make treason or conspiration,
To make inamendible and dishonour things
Or in taking both the aduers parties.
To the ende to doe his particular profit,
Putting iustice to wrong him that hath right
Referring to do right to him that it longeth to.

The xi. branch of couetise.

Hauing too much. **G**etting ouer-
much.
Withholding
ouer much.
Sorrowing
that they can
not get.

By violence done for friends or for iller,
Or by vsury vniuersally commen to,
Or by fraudes and deceptions acquired.
To the end they may be more honoured & dread,
To the end to haue the more their delighte,
Or to haue more possessions then other.
For enuy of them that be richer then he,
By delighting him in riches,
For feare to haue scarcity of good.

Things

The Shepheards Kalender.

The xii. branch of couetise.

<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Spending abundantly.</p>	<p>F Things lustily gotten.</p> <p>F Things dishonestly gotten.</p> <p>F Things not becoming his.</p>	<p>F</p> <p>F</p> <p>F</p>	<p>Giving brisly not caring to whom</p> <p>Leeling disordinately the goods that they haue</p> <p>Abusing & foolishly using that they know well</p> <p>In retaining them against conscience,</p> <p>Doing almes with rapine and blurie,</p> <p>Spending them in carnalities</p> <p>In appropriing them to his singular vsage,</p> <p>Or appropriing them to the vsage of other,</p> <p>Spending the superfluously on other persons.</p>
---	--	---	--

The xiii. branch of couetise.

<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Fraude.</p>	<p>F In forswearing.</p> <p>F Being double.</p> <p>F Procuring euill.</p>	<p>F</p> <p>F</p> <p>F</p>	<p>By promises that they may receiue</p> <p>By chreatnings in likewise,</p> <p>Or by swete words,</p> <p>Shewing faire semblant for the good of other,</p> <p>Or by such semblant disfigure other,</p> <p>Or by faire semblant hurt other</p> <p>To him that weeneth thou art his friend,</p> <p>To him that thou knowest to be thine enemy,</p> <p>Or indifferently to his friend or enemy.</p>
--	--	---	--

The xiiii. branch of couetise.

<p style="writing-mode: vertical-rl; transform: rotate(180deg);">False compunction.</p>	<p>F Euill reckoning when they do know it and yeeld it not.</p> <p>F Consenting to euill, and doo it not.</p>	<p>F</p> <p>F</p> <p>F</p>	<p>Of that that they owe to other lustily,</p> <p>Of that which is ought by any wayes,</p> <p>Or that which is ought to other then him,</p> <p>For dread to yeeld it, or to be noted,</p> <p>For shame that they haue to do it,</p> <p>For auarice and loue of retaining,</p> <p>Holding his peace of that he knoweth,</p> <p>Doing helpe to him that misreckoneth,</p> <p>Willing to hinder him that is misreckoned.</p>
---	---	---	---

The xv. branch of couetise.

<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Leasing.</p>	<p>F For mercurie.</p> <p>F To make other to winne.</p> <p>F Fraudulently.</p>	<p>F</p> <p>F</p> <p>F</p>	<p>For couetise to please.</p> <p>For pleasure that they haue of leasing,</p> <p>Lightly to sweare for that they know not,</p> <p>Hiding that that hurteth none, ne helpeth other</p> <p>Sometime that it be for temporall goods,</p> <p>Sometime to proue any person,</p> <p>That profiteth sometime, and sometime noyeth</p> <p>That profiteth to none, and noyeth to some,</p> <p>In the doctrine and promise of religion.</p>
---	---	---	---

The Shepheards Kalender.

The xvi. branch of couetise.

S wearing.	The members of God.	I n contempning God and his Saints,
		For to them that he is fierce,
		Or that they take pleasure to do iniury to god,
		By euill custome to sweare often,
	Often times.	For pleasure that they haue to sweare,
		For contemning of him that they sweare,
	Incautely.	Not taking heede what they sweare,
		Doing ill to verifie that they sweare for,
		Not considering that oathes should be kept

The xvii. branch of couetise.

F or swearing.	By words.	D olorously to deceiue and beguile,
		Unwisely of that they know not,
		Willingly of that they know not,
		In receiuing any of þ sacraments of þ church
	By faith interposed.	In the selfe things that be lawfull,
		Or in things that be not lawfull,
	By touching of things made.	Swearing vntruely in will to deceiue other,
		Or swearing trueth, weening to sweare false,
		Or that sweareth false weening it be truth.

The xviii. branch of couetise.

F alse witness.	That thing which they know not.	B earing witness of þ thing that they know not
		witnessing the thing wherein they be ignorant,
	The thing that they doo know.	Dissembling to be ignorant of that they know,
		For praise that they haue or ought to haue,
	The thing that they weene to know.	For loue of him for whom they be witness,
		For malice that they will not say the trueth,
		For false opinion that they haue of the thing,
		Say that the thing is true, and know it not,
		Or requiring for the truth and may well.

The xix branch of couetise.

P laises.	which be defended.	A s playes made by enchauntment,
		Dishonesties in prouoking to dishonestie,
		Or the which may greatly noy,
		For pleasure of himselfe to please other,
	That be perillous.	By accustomance to make such playes,
		Or in hope to haue winning to do such playes,
	with persons not appertaining.	A lay man to play with a religious,
		Or a lay man with a priest or clerke,
		Or with any man of penance.

The Shepheards Kalender.

The xx. branch of couetise.

For to seeke
wates for to be
idle.
To be idle.
To obtemper
their ill will.

Fainting themselves and be not,
Doing such fainctise without necessitie.
Doyn so doing for to deceiue other.
Among such fainctise and labour,
Draining them fasting to be rich as are whole,
Or the wrong themselves more sliche then they be
In sustaining things sharpe to sustaine,
Deceitful by fained words or by enuy,
Deserting to true without any thing that is
(needfull.

Here endeth the branches and small sprales of the sinne of Couetise, and here foloweth the five branches of Gluttony, each of them to follow other in order, as to seek delicate meates, greedinesse, delicious dressing, eating without houre, to make excesse. Out of the which v. branches springeth and groweth small sprakes to the number of xlv. the which bringeth every man and woman that planteth them in the arbor of their bodies vnto delectation, vnto the kitchin of infernal gulfe there to be fed and made fat with the deuill the chiefe cooke of the kitchin of hell.

The first branch of Gluttonie.

Seeke the good fa-
uour.
For the great
nouelty.
In diuers ap-
pareling.

Against the profit of the soule,
Against the health of the bodie,
Against the health of both together.
For noueltie that it is delicious,
Eating fruits because they were good & ripe,
By compositions of the conditions required.
By custumance, so well to dress it, need,
By lightnesse, to be ouer abountaunt without
By affection and pleasure that they take.

The ii. branch of Gluttony.

In appetiting.
To much de-
lighting.
To much filling
them.

Dreates more pretious then longeth for them,
Dreane meates and be not content with them,
Lesse meates then the state where they be re-
In being curious to fill his belly, (attired.
Not seruing God for filling of his wombe,
Eating too often without keeping any houre.
As much as they may deuoure meates,
When he may fill him and not being content,
Not parting to the poze such meat as they haue

E iii.

By

The Shepheards Kalender.

The iii. branch of Gluttonie.

<p>Delicious dresting.</p>	<p>By diuers maners.</p> <p>Or exquisitely.</p> <p>Condignely.</p>	<p>For to satisfie all his desires,</p> <p>Not refusing to his belly any thing it desireth,</p> <p>Not refusing any euill appetite.</p> <p>Wants other wise then other maketh,</p> <p>Ny study how well that it be difficile to do,</p> <p>By labor & paine that they take to dresse them.</p> <p>Needful by diuers maners of matters,</p> <p>Delicious for the sweet and fragrant flouours,</p> <p>Sumptuous, not caring for any cost.</p>
-----------------------------------	---	--

The iiij. branch of Gluttony.

<p>Eating without houre.</p>	<p>Out of time.</p> <p>Many times.</p> <p>Unlawfully.</p>	<p>Be fore a lawfull houre and without necessitie,</p> <p>Or after, when the lawfull houre is past,</p> <p>Or what houre it be, against commandement.</p> <p>What thing that thou appestest to eat,</p> <p>Manifestly, that other may know it,</p> <p>Or secretly, when thou onely wilt.</p> <p>As on fasting daies to eat flesh,</p> <p>In place, as eating in the Church,</p> <p>As meate, as eating forbidden thyngs.</p>
-------------------------------------	--	---

The v. branch of Gluttony.

<p>Eo make exte.</p>	<p>In quantitie of meates.</p> <p>In ouer deere meates.</p> <p>Eating other mens tables.</p>	<p>Eating more then is needfull,</p> <p>Eating so much that it grieueth to soules body,</p> <p>Doing damage vnder colour of sickness.</p> <p>Not caring what they cost if they be delectable,</p> <p>Ouer delicious, and therefore more deare,</p> <p>Dismayling meates of light price.</p> <p>For lechery and licentiousnes,</p> <p>For company that they may eat the more.</p> <p>For to fulfill the better their appetite.</p>
-----------------------------	---	--

* Heere endeth the branches and small spraires of Gluttony, and heereafter foloweth the v. branches and spraires of Lechery, as they followe and ensue one after another, the which bin these, Lechery, Immodicitie, not giuing the debt, abusing of his swie wittes, and Superfluitie: out of the which branches issueth and groweth many other small branches and spraires, to the number of xlv. The which branches if they be fixed and set in the inwarde delight of a man, or a woman, will make them grow to the eternal perdition both of bodie and soule.

(*)

The Shepheards Kalender.

The first branch of Lecherie.

Lecherie. **F**ornication. **W**ith all women married and widowes,
Poniliterie. **W**ith a maiden yet being a virgin,
Excess. **W**ith common women, or the that are corrupt,
With a man companied with other the his wife,
With women with other then their husbands,
With that they be both in marriage,
With man or woman of their lineage,
With any men or women of their affinitie,
With that the one partie be of religion.

The second branch of Lecherie.

Immundicitie. **L**ong delectation of thinking of Lecherie,
With consent to such delectation,
With forcing him to accomplish his wil by worke,
With pollution by night by too much eating and drink,
With habitation or company of women. **W**ith
With cogitation to accomplish such worke,
With touching or touching the flesh by delectation,
With accomplishing worke, and of will naturally,
With any wise not naturally.

The third branch of Lecherie.

For getting the debt. **W**hen they loue other then their party,
When they know that they be not loued of their
When they are dispyghtful and rigorous (party,
When they feare the infernall paines,
When they feare to haue pouertie,
When they feare of labor that they haue of nourishing
When they haue abhominacion in that they be ac-
When they feare immundicitie of the worke, (customed
When any dyspasse or hate the company of his
 party.

The fourth branch of Lecherie.

Watching the due wote. **E**xposing them
Watching the due wote. **S**ometimes by reason of some persons,
Watching the due wote. **A**nd other times danger of the place,
Watching the due wote. **A**nd other seasons by reason of the time,
Watching the due wote. **O**f the worke when they know it is naught,
Watching the due wote. **F**rom the perill, & know that it is dangerous,
Watching the due wote. **O**r for they prouoke to such worke in perill,
Watching the due wote. **I**n the worke and sinne of the flesh,
Watching the due wote. **O**r desire and wil to accomplish it,
Watching the due wote. **O**r in thought and memoze to haue done it.

The Shepheards Kalender.

Superfluitie.
In clothing.
By delights.
By expence.

In Jewels, rings, signets, and ouches,
In preciousnes of gowns, girdles, & clothings
In the composition of fashion newly gotten,
By wantonnes of childre playing or being idle
By delectation of the body taking al their
In doing al that the heart desireth.
Spending largely for the praise of the world,
Giving where it appertaineth not to give,
For his delites hath spent to much of his goods.

Here endeth the branches of all the seven deadly sinnes, as they be afore rehearsed, with all the small branches. Also shewing how that three cometh of the great branches each by himselfe. And out of them three groweth ix. and so every branch hath small spraves springing out of them. So there is no man nor woman liuing, but hee sinneth venially as it is written, *Septies in die cadat iustus*. Lo if the righteous man do sinne seven times a day by veniall sinnes, then we wretched sinners, how oft do we sinne in a day: God wot full often. But yet for veniall sinne is many remedies. Also for deadly sinne is few remedies, and but foure specially, as Confession, Contrition, Satisfaction, and Penance. But the first is, thou must be soze for thy sinnes. Secondly, to make a meeke confession. Thirdly, do satisfaction. And fourthly, performe thy penance adioyned by thy confessor, for penance is debt that we must pay to God for sinne committed, and therefore neuer look to haue forgiveness of thy sinnes without repentance. Also sinne is perilous afore the Lord Iesu Christ for thre manner of reasons. The first, he giveth no warning when he smiteth thee. The second, for as he findeth thee, so will hee iudge thee. The third, when thou art dead, remedie is past and gone.



Here followeth the paines of hell comminatories of sinnes, to punish the sinnes, as Lazarus recounted after that he was risen, as hee had scene in the parties infernall, as it appeareth by these figures insuing one after another.

The Shepheards Kalender.



Our Saviour and redeemer Iesu Christ a litle before his blessed passion being in Bethany, entered into the house of a man named Simon, for to take his corporal refection: And as he was sitting at the table with his Apostles and Disciples, there being Lazarus brother to Mary Magdalen and Martha, the which our Lorde had raised from death to life, the which thing Simon doubted a prayed our Lorde for to commaunde Lazarus to shew afoze the assistance what he had seene in the other worlde: and our Lorde gaue him leaue to speake. And then the saide Lazarus recounted how that he had seene in the parties infernals of hell, many great and intollerable paines, whereas sinnefull men and women were pained. first of pryde and consequently of all the bitt. deadly sinnes, each paine by himselfe.

First sayde Lazarus, I hatie seene in hell wheelles right high, set on an hill, the which was to looke on in manner of mills, incessantly turning about by great impituddity, roaring and whirling as it were thunder. And the wheelles were fild full of hookes and crampions of yron and keele, and on them were hanged and turned the proude men and women for theyr pryde, with theyr prynce, captayne, and master Lucifer.

Pryde

The Shepheards K alender,

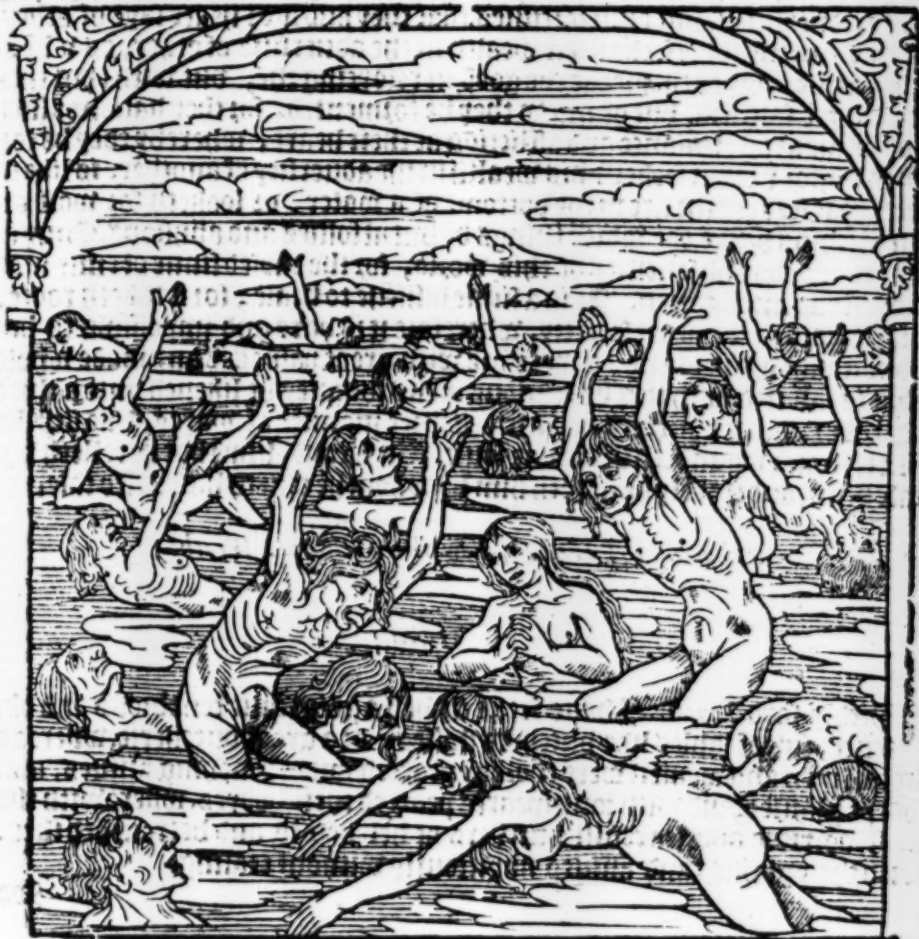


Pryde among all other synnes is a king, a captaine, and master:
 and as a king hath a great company of people, in the same ma-
 ner hath pryde a great company of vices. And as a king keepeth
 that which is his, in likewise doth pryde keepe the proude folke
 that be in his iurisdiction. Great signe of reprobatio it is to per-
 seuer long in pryde. Pryde then is a sin that displeaseth God aboue all other
 synnes, as much as humilitie pleaseth him among vertues. And there is no
 sin that maketh a man moze semblable to the deuill then pryde doth. For the
 proude man wil not be as other men, but he must be as the pharisee with
 the deuill. And for that the proude man will inhaunce himselfe aboue other
 men, the deuill doth with him as the crowe hauing a harde nut in hir bil,
 the which she may not crack, she beareth it bp a hie in the aire, and then let-
 teth it fall vpon a stone wheron it breaketh, & then she descendeth & eateth
 it. In likewise the deuill raiseth the proude man and woman for to let them
 fall in the harde paines of hell. As much difference is betweene pryde & hu-

The Shepheards Kalender.

militie, as the chaffe and the corne, for the chaffe is light, and mounteth hie, and the wind carrieth it about, and so it is lost, and the corne which is heuie, abideth low on the ground, and is gathered vp and put in garners of the farmer, and is kept for the common profite, and the chaffe is burnt, lost, and deuoured of beasts. And in this wise are the proude people raised and enhaunted through the enticement of the fiend of hell, & then fall downe by the moist raine of death, which maketh them heauie, & causeth them to tumble by the strength of their superbiuous blasse, into the furnace euerlasting, and there to be burnt and deuoured with the horrible beasts of hell.

Secondly said Lazarus, I haue seene in hell a floud frozen as Ice, wherein the enuious men and women were plunged vnto the nauill, and then suddenly came ouer them a right cold and great wind, that greued, and pained them right sore, and when they would rise and eschew the wonderful blasse of the wind, they plunged into the water with great shout, and cries lamentable to heare.



The Shepheards Kalender.

These be the enuious people.

Envy is dolour and sorrowe of the heart, of the felicitie and prosperitie of other, the which sinne is soueraigne cursed, for that it is contrarie to Charitie, that is soueraigne head of all vertues, whereby it is great signe of reprobation, for by it the fiendes knowe them that shall be damned, as Charitie is signe of saluation, and whereby God knoweth who shall be saved. Enuious people be fellows into the diuell. for if so be that an enuious man do winne, then is he berie glad, and if he lese, he is full angry with them. Enuious men be so infect and corrupt, that good odours to them stinketh, and sweete things into them seeme sower, in likewise is the good name & prosperitie of other. But stinking things and sower to them be sweet, the which be vices, reproches, aduersities, and euill fortunes, that they know or heare sayd of other. The Enuious folke seeke their wealth in the aduersitie of other, as whē of the harme of other they seeke the good in reioycing thē, but with this they be not yet satisfied, but of anew they be tormented, for they haue not such ioy without displeasance and affliction at their heart, whereby they be tormented, for he that seeketh his wealth in the aduersity of another, is like to him that seeketh the fire in the bottome of a water, or looketh for wolle on an arching backe, the which things be but al follies and abusions. Envy is but the goods and felicities of this world, for the cursed sinne of envy may not ascend into heauen. It is a sinne difficile to heale, for it taketh roote, and is fixed in the heart secretly, wherefore it is hard and impossible to be done away by medicine, wherefore with great paines is any made whole that is infected with it. The enuious mens tongues be likened into a three edged sword, that hurteth and cutteth three manner of wayes. The first, he hurteth and woundeth his owne soule. The second, him that he telleth his tale into, and thirdly he slepyth him by whom he telleth his cursed tale.

Thus endeth Ennie, and followeth the Historie of Wrath.

Wrath.

Thirde sayd Lazarus I haue seene in hell a great caue tenebrous and obscure, full of tables like butchers stalles, or a great butcherie, whereas frefull men and women were thorow pearced with trenching knives, and sharpe glaiues, and with long speares pearced their bodyes. where with the most horrible and fearefull butchers of hell hewed and betrenched them with their glaiues and knives, impittiously without ceasing.

The Shepheards Kalender.



So as peace maketh the conscience of a man to be the dwelling place of God, so cursed wrath maketh it the habitation of þe deuil. wrath efisketh and leeseþ the eie of reason for in a wrathfull man reason is banished: there is nothing that keepeth so much the image of God in man, as sweetnes, peace, and loue, for almighty God wil be there as peace & concord is, but wrath chaſeth them fro man, so that our Lord may haue no abiding. The wrathfull man is like to a demonſtacle, þe which hatþ the deuil within him, causing him to torment and strite with himſelfe, foaming at the mouth, and gnashing with his teeth, for the intollerable paine the enemy doth buto him. In like wiſe the wrathfull man is tormented by wrath, and both often times worſe then the Demoniacle, for without patience they beat the one with the other, ſaying iniuries, reproches, villanies, & giue themſelues to the deuil body & ſoule, and

The Shepherds K alender.

and say and do many vnlawful and domageable things, by wꝛath sometime the diuel getteth an whole generation oꝛ al a countrie. When wꝛath is set, then commeth noyse, & then vengeance that destroyeth and leeseeth all, the which happeneth sometime through one wꝛathful man, as an irefull dog the which moued & put strife among other. The fisher troubleth the water that the fish may not see his net, to thend that they may go therin and be taken. In like sort, the deuill troubleth a man by wꝛath, to thend that hee know not the harne that he commisset by his wꝛathful heart & courage.

Fourthly saide Lazarus I haue seene in hell an horrible hall darke & tenebrous, wherein was a great multitude of serpents big and smal, wheras slouthful men and women were tormented with bitings and stings of venemous woꝛmes, the which pierced them through in diuers partes of their bodies, wounding them to the heart with inextinguible paine.



The Shepheards Kalender.



Of slouthfull people.

Slouth is triffesse of spiritual goods, that should be ordey-
ned to GOD, wherefore they loue to serue God as they
ought to do with heart and mouth, and by good operati-
on, who that will loue God, ought to knowe him to bee
the Redeemer and Saviour of all goodnesse, that wee
haue had and receiued euery day, knowledging our
felicitie sinners. Great follie it is when by slouth in the
time of this breuiate life, we gather not goods for the life
eternall. But in these dayes many bee slouthfull to doo well, and diligent
to do euill, so that if they were diligent to do well, as they be to do euill, they
were right happy: also sloth is the beginner of sinne, and a great enemy
to God, for he letteth men and women to serue God, and to know their ma-
ker and redeemer, and sendeth of all goodnesse that they haue here, they be
great fooles that be so slouthfull heere in this little time of this shorte life,
that will gather noe goodes to bring the soule to everlasting life. But
now a dayes people be slouthfull in doing of good, and full diligent to euill,
and if they were as diligent to do good as euill, they were full of grace. Now
he that will thinke, as after his death is not wise, for then he shall haue but
the good deedes that he hath doone in his life before, then shall he sorrow
and plaine of the time that he hath lost by slouth, and shall sorrow that he
did no good deedes when he had time and space here in this world.

Here endeth slouth, and followeth the historie of Couetise.



Couetise.

Fifthly sayd Lazarus, I haue seene in the infernall parts a great
number of wide caudrons and kettles full of boyling lead and
oyle, with other hot mettals molten, in the which were plun-
ged and dipped the couetous men and women, for to fulfill and
replenish them of their insatiate couetise.

The

The Shepheards Kalender.



The couetous men and women.



Couetise is a great sinne & a wicked in the sight of God, for the couetous man imagineth moze to get a penie, than the loue of God, and had leuer lose God then one halfe penie: for oftentimes for a little thing hee lyeth and losse weareth himselfe, and sinneth deadly. The faith, hope, and the charitie that would be in God, the couetous man putteth in his riches. First he saith, for he desireth to haue such things the which be necessarie for him to liue for his goods, then by the gift of God,

The Shepheards Kalender.

God, as if that God might not helpe him; or as if that God had no solicitude of his servants.

Also the couetous man hath hope to haue the more ioye and consolations by his riches then God may giue them. And also the couetous man setteth all his heart on his goodes and not on God, and thus the couetous man and woman haue their charitie in their rich chests, coffers, and bags. The couetous man hath his heart more on his goods then on God: there as in the hart there is their loue, and loue is charitie, and so couetous men haue their hearts on their goods. The couetous man sinneth gathering his gubbe, and in boling it euill, and in louing it ouermuch, and sometimes better then he doth God, the couetous man is taken in the net of the deuill, by the which he leesech everlasting life for small temporall goodes, as the birde doth go into the pitfall for a worne and loseth his life: as the mouse is taken in a fall or trappe, and loseth his life for a little bacon. The couetous men and women bin like curres or dogges the which do keepe carion, and when their bellies be full they lye downe by it and keep away the birdes that they may not eat, but diech for hunger for fault that the curres haue too much. In like wise the couetous man withholds the goodes that poore men may get none, and letteth them die for hunger, and holdeth them in their subjection, and the deuill holdeth the rich men in his subjection that both the poore men wrong.

Thus endeth the paine for the Couetous men.



Heere followeth the vi. paine of hell.

The vi. paine sayd Lazarus that I haue scene in hell is (in a bale) a floud full of foule and stinking at the heim, in which was a table with towels right dilygently, whereas gluttons bin fed with todes & other venomous beastes, and had to drinke of the water of the saide floud.



The Shepheards Kalender.



The throte is the gate of the body of man, so when enemies will take the castle, if they may win the gate, they will lightly have all the castle: So when the devill may win the throte of a man by gluttony, easely he will have the remnant and enter into the body accompanied of sinnes, for the gluttons consent unto all vices: And for this cause it were necessary to have a good garde at the gate, that the devill enter not. For when one holdeth a horse by the bit, he may lead him where he will, so doth the devill the gluttonous man where him list. The servant that is over easly nourished rebelleth oft against his maister, the belly over filled with meate and drinke is rebell to the soule, so that it wil do no good operations. By gluttony many bin dead which might have lived longer, and so they have bin homicide of themselves, for excelle of too much eating and drinke corrupteth the bodies and engendereth sicknesses,

The Shepheards Kalender.

nelles, the which often abridgeth and shortneth the liues. And they that nourish wel the flesh, prepare meat for wormes, & so the glutton is cooke of wormes. A man of worship would be ashamed for to be cooke of a great lord, more ashamed should he be, to be a cooke for wormes. They that liue after the desire of the flesh, liue after the rule of the swine, in eating without measure like an unreasonable beast. This is the hogge as it were an Abbot ouer gluttonous people, of whom they haue their order and regule, whereby they bin constrained to keep them in their cloyster, that is, in the tavern and alehouses. And like wise, as the hog their Abbot lieth in a rotten dung-hill, or in the miry puddle, so do they alwayes lye in the stinking infection of gluttony, till they be drunken and without wit.

¶ The vii. paine saide Lazarus, I haue seene a helde full of deperrels replenished with fire and sulphre, whereout issued smoak thicke & contagious, wherein al lecherous persons were tormented incessantly with deuils.



The Shepheards Kalender.



If all the vii. deadly finnes Lethery please most vnto the deuill, for it filleth and corrupteth both the body and the soule together, & by lethery the deuill winneth the soules of oure, and many lecherous persons will auare themselves, and saye, that they may not haue their full desire and lust of that sinne. Lecherous men and women be more deformed and bly then the deuill in the superabundance of that sinne. He is a foolish merchant that maketh a bargaine of the which he knoweth right well that he shall seele thereby, and repent him of his bargaine making. In like manner of wile, each lecherous man bath grea paine, and spendeth his good, and his vnderstanding to fulfill and accomply his lusts and delighes, and after repenteth him of his expence, and yet the worst is, he is in danger of his soule till hee be repentant, and do sufficient penance. The lecherous men and women beinge bin tormented with thre infernall paines, as heate, synke, and remorse of theyr conscience: for they be hot by concupiscence, they be synking for their immundicie, for such sinne is all synking and macheth the body and soule, where al other finnes file but the soule.

Also they be not without remorse of conscience for the offence they haue done to God. Lethery is the pit of the deuill wherein he maketh sinners to fall, to the which many helpeth the deuill to cast themselves in it, where willingly they go to the brimme, knowing that the deuill will cast them in. Good it is not to hearken to women, better it is, not to beholde them, and much better it is, not to touch them. To this sinne belongeth foule words, vilaine songs, dishonest touchings, the which abhorreth not barows, harlots, whores, and such as frequenteth and perseuereth in the same.

Thus endeth the seuen deadly finnes, figured each by himselve
like as Lazarus had seene in the partes
infernals.



¶ Heereafter followeth the thirde parte of the Kalender
and Compost of Shepheards, Salutarie science, and
garden of vertues.

Chap. ix.

who



The Shepheards Kalender.



Who that will haue on a peece of earth great abundance of fruit, first they ought to take away al things that beene noy-
some, and after labour it well, and then sowe good seeds. In
like wise a man should labour and cleanse his conscience of all
his sinnes, labour by holy meditations, and sow vertues and
good operations, for to gather fruite of everlasting life.

Then sith that heere before hath bin spoken of vices rudely and lightly,
now it behooueth heere after to speake of vertues in the thirde parte of this
present booke, the which shal be as a little garden, pleasant, full of trees and
flowers, in the which y^e contemplatiue person may sport and play, & by good
enoughments gather sundry vertues, and edefie himselfe in good exercise,
where with his soule shal be enorned & ordained afoze his spouse Iesu Christ
when he shall come to visit and dwell with him. In the beginning of the
which part shal be the orason dominicall of our Lorde, with the declara-
tion the better to vnderstand it, and the saide part shal containe sixe parts.

The first part shal be the declaration of the saide prayer, the second
of the salutation angelike that Gabryell made to Mary when she conceived

The Shepheards Kalender.

her childe Iesus, the third shalbe of the twelue articles of our faith, the iiii. shalbe of the tennie commandements of the law, the v. shalbe of the filde of vertues. For the first, ye ought to know that by the orison of our Lord, that is, the Pater noster, when wee saye it we demaunde of God suffisance of all thinges necessary for to salute and helpe of our soules & of our bodie, not only for vs, but for al other, and for all this cause we ought to haue the saide orison in great contemplation. and say it with great deuotion vnto GOD. And vnto yong people it should be taught and saide to them, for though they vnderstand it not. yet it profiteth them to haue the kingdome of heauen, and they saye it in perfect loue and charitie, in the pater noster we aske seuen petitions, by each petition we may vnderstand seuen other things, as the seuen sacraments of holy church, the seuen giftes of the holy ghost, the seuen armoures of iustice spirituall. The seuen vertues principall that we should exercise. The seuen workes of mercie bodily. The seuen workes of mercie ghostly. The seuen deadly sinnes, that we should dread. The declaration is this, Our father which art in heauen, thy name be made holie. In this petition, we aske of God our father to be his sonnes, for otherwise we cannot be called his sonnes, nor he our father, and that his name may bee made by vs more holie then any other thing, wherfore wee receiue the Sacrament of baptisme, without that man may not be made the sonne of God, and to receiue the vertue of meeknesse against pride, and then to clothe the naked, & help the needie both bodily and ghostly. The second is, thy kingdome come to vs if this petition. In so much the name of God may not be perfectly hallowed of vs in this world, wee aske his realme, in the which perfectly we shal hallow it for to that kingdome we be very heires. This petition is the Sacrament of priesthood, by the which wee are taught to good works, and the gift of the holy ghost is the gift of vnderstanding, for to vnderstand and desire the kingdome of heauen, and we arme vs with the helme of largenes against covetous. The iiii. petition is, thy will be done in earth as it is in heauen, for this is the perfect will of God that his will should be fulfilled, that is, his comandement: by this petition we make obesance to God in our hearts when we desire to do his will, by this is vnderstood the sacrament of marriage, by the which wee auoide fornication, & the gift of counsell of the holy ghost for to order our obesance veritably, and so we arme vs with the armour of saluation against enuy. The fourth petition is, our dayly bread giue vs this day. Heere we aske of God to bee sustained with materiall breede for our bodie, and spirituall bread for our soules, that is, the bread of life, the bodie of Iesu Christ the which wee receiue by faith, in minde of his passion. The gift of the holy ghost is strength, to be faithfull in our beliefe, take we the sword of patience against the sin of ire, and visit the sicke men bodily, and vse vertue of temperance against wrath. The fift petition is, forgive vs our sinnes as we forgive all men, for trust well, he that will not forgive for the loue of God, God will neuer forgive

The Shepheards Kalender.

giue him his sinnes. And these three petitions following we aske of God to be deliuered from all euill, as of the sinne that we haue done deadly, and by these we aske of God to be alloyled, and to giue vs pardon by his mercy, by the which we vnderstand the sacrament of penance and forgiveness of sin, the holy ghosts gift is science for to vnderstand the workes of mercy, and to escape sinne.

And so clothe vs with lightnes against couetise, a comfort poore prisoners and giue good counsell to them that aske and need it, and take the vertue of faith against couetise. The vi. petition is, suffer vs not to be overcome in temptation by the second euill that is done, but it may happen and wee fall by the way of temptation. Here wee aske of God to be stedfast in the faith, and that we may gladly do good workes in the vertue of hope and strength to do good deedes, a to withstande temptation, to the which profiteth to vs þe sacrament of confirmation, which giueth to vs the knowledge of God by the vertue of veritie. The gift of the holy ghost, a so take we the speare of sobernes against gluttony, a comfort pilgrimes by vertue of hope. The vii. petition is to deliuer vs from all euill. Amen. The third euill, is euill of paine that sinners may haue if they serue not God a by this petition we aske that we may be deliuered from all paines, and saued in Paradise, vnto this say we all Amen. By these we aske, so it be done as we desire. By the which we receiue the sacrament of the latter annoynting, that giueth vs the sure way of saluation, the gift of the holy ghost is dread of iudgements of God, and gird vs with the girdle of chastity against lechery, and bury wee them that be dead bodily, and pray for our enemies ghostly, get we in vs the vertue of charity, and eschew the sinne of lechery.

¶ Thus endeth the Salutary science of the garden of vertues.



¶ Hereafter followeth another declaration of the Pater noster. chap. x.



The Shepherds Kalender.

Our father right meruailous in his creatiō sweet, and loving,
rich of al goods that bin in heauen, mirroz of crinite, crowne
of iocundity, a treasure of felicity. Holy be thy name & sweet as
hony in our mouth, thou art the melodious harpe that cau-
seth deuotion to sound in our eares. & to haue it continually
by the desire of our hartes. Thy realme come to vs, in the which we shalbe
euer in ioy & rest without trouble, & sure neuer to lose it. Thy will be done
in earth as it is in heauen: as to loue al that thou louest, and to hate al that
thou hatest, and that we keep euermore thy commandments. Our dayly
bread giue vs to day, that is to saye bread of doctrine, breade of penance,
and bread for our bodily sustentation. And for giue vs all our sins, that we
haue done against thee, against our Neighbours, and against our selfe.
Sembvably, as we forgie other that haue offended to vs, by words, on our
bodys, or our goods, and suffer not that we be overcome in temptation,
that is to say, as by the diuell, the world, and the flesh. But deliuer vs from
all euill woꝝkes ready done, and also them for to come, Amen.

Heere followeth the story of the Pater noster.



In the story here before, sheweth the simple people how this holy
prayer the Pater noster shoulde be sayd to God the father, & to god
the son, & god the holy ghost, and to none other. The which prayer
containeth and taketh al that be rightfully asked of God, and our
Lord

The Shepheards Kalender.

Lord Iesu Christ made it there, to the intent that wee should haue more hope and deuotion, and he made it on a time when he taught his apostles, specially to make orison. And then the disciples sayde Worde and maister learne vs to pray, and then our Lord opened his holy mouth and said to his apostles: when ye will make any prayers, after this manner as here followeth shall you beginne saying thus.

Our father which art in heauen, halowed be thy name. Thy kingdom come: thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgive vs our trespasses, as we forgive them that trespass against vs, and let vs not be led into temptation. But deliuer vs from euil, Amen.

Hereafter followeth the Salutation that the Angell Gabriel made to the glorious virgin Mary, with the greeting of the holy woman S. Elizabeth.

Haile Marie full of grace, our Lord is with thee.

Blessed art thou of al women, and blessed be the fruit of thy wombe Iesus.



Secondly, in the booke of Iesus, the Salutation is such.

Haile Mary full of grace, our Lord is with thee. Blessed be thou amongst all women, and blessed be the fruit of thy wombe, Iesus Christ Amen.

The

The Shepheards Kalender.

The Salutation of the Angel
Gabriel.



In this salutation is three mysteries. The first is the salutation that the angel Gabriel made. The second is the louing commendation that S. Elizabeth made, mother to Saint John Baptist. The third is the supplication that our mother holy Church maketh. And they bee the most faire woordes that we can say to our Lady: that is, the Ave Maria, wherein wee salute hir, praise hir, pray her, and speake to her. And therefore it is onely said to her, and not to saint Katherine, nor to Saint Margaret, nor to none other saint. And if thou demand howe thou maist then pray to other saints, I say to thee, thou must pray as our mother holy Church prayeth, in saying to S. Peter, Holy S. Peter, pray for vs. S. Thomas pray for vs. That they may pray to God to giue vs grace, and that he forgive vs our sinnes. And that he giue vs grace to doo his will and penance, and keepe his commandments, and so we shall pray to the saints in heauen after the necessity that we haue.

S. Peter, S. Andrew, S. James the great, S. John, S. Thomas, S. James the lesse, S. Philip, S. Bartholomew, S. Mathew, S. Simon, S. Jude, and S. Mathias.

Thirdly in the booke of Iesus is salutarie science, and is the Credo which we ought to beleeue on paine of damnation. Chap. xi.

I beleeue

The Shepherds Kalender.



I beleue in God the fa-
ther almighty, maker of
heauen and earth, and
in Iesu Christ his one
ly Sonne our Rede.

which was conceived of
the Holy Ghost, and
suffered passion vnder
Ponce Pilate, cruci-
fied, and buried,

went into hell, the third
day rose from death.
Ascended into heauen,
and sitteth on the right
hand of the father.



And after shall come
to iudge the quicke and
the dead. I beleue in the
holy Ghost.

The holpe Catholike
Church, the communi-
on of Saints, and re-
mission of sinnes.

The rising of the flesh.
The euerlasting life, A-
men.

Saint

The Shepherds Kalender.

Saint Peter put the first article and sayd, I beleue in God the Father almightie, creator of heauen and earth. Saint Andrey putte to the second and sayd, I beleue in Iesu Christ his only son our Lord. Saint James the great put to the third, saying, I beleue that he was conceived of the holy ghost, borne of the virgin Mary. Saint John put to the fourth, saying, I beleue that he suffered passion vnder Ponce Pilate, was crucified, dead, and buried. Saint Thomas put to the fift, saying, I beleue that he descended into hell, and the third day arose from death to life. Saint James the lesse put to the sixe, saying, I beleue that he ascended into heauen, & sitteth on the right hand of God the father omnipotent. Saint Philip put to the seuenth, saying, I beleue that after he shall come to iudge the quicke & the dead. Saint Bartholomew put to the eight, saying, I beleue in the holy ghost. Saint Matthew put to the ninth, saying, I beleue in the holy Church Catholike. Saint Simon put to the tenth, saying, I beleue the communion of saints and remission of sinnes. Saint Jude put to the eleuenth, saying, I beleue the resurrection of the flesh. Saint Mathias put to the twelfth, saying, I beleue the life eternall, Amen.

Here followeth the Creede as it ought to be said.

I beleue in God the father almightie, creator of heauen and of earth. And in Iesus Christ his only son our Lord. That he was conceived of the holy ghost, borne of the virgin Marie. Suffered passion vnder Ponce Pilate, crucified, dead, and buried. Descended into hel, and the third day arose from death. Ascended into heauen, and sitteth on the right hand of God the father omnipotent. And after shall come to iudge the quicke and the dead. I beleue in the holy ghost. The holy Church Catholike. The communion of saints, remission of sinnes. Resurrection of the flesh, and life eternall, Amen.

This Creede was made and composed by the twelue Apostles of our Lord, of which euerie Apostle hath put to his article, as is here aboue shewed in the sayd Creed, as much of one part as of the other, and our faith catholike is contained in the saide xii. articles, that is. the beginning of our health, without the which none may be saued, we do nothing that is agreeable to God, and sayth ourght to be at the heart by knowledge of God. In the mouth by confession, and prayings to him in worke, by exercising of his commandements and good workes, and the which sheweth them that so doth, to haue true faith and life, that is to say, to saue them. And how will that faith in heart be good, that in the mouth also, neuertheless the best is that which lyeth in good workes that one doth, & is the same faith that lieth in the hart and mouth, for there is but one faith, & one God. And this same Creed ought to be had and knowne of euerie man and woman haising age competent. & vnderstanding of reason, & ought for to say it both in the morning, & in the euening euery day deuoutly, for it is of right

The Shepheards Kalender.

right great deuotion. Therfore a good christian man shal doone as he riseth fro his bed, and is arrayed and clothed, kneeleth beside his bed or other where, and first blesseth him with the signe of the crosse, and then sayth Credo in deum. or I beleue in God the father almighty, as is aboue said. Then after, the Pater noster to God, and to our Lady the Aue Maria, and afterwarde recommend him to his good Angell, in making praye to him saying. My good Angel, I require thee to keepe and gouerne me. In like wise when he goeth to rest at night. And so at the least twice in the day, at the morrow, and in the euening.



Fourthly in the booke of Iesu, is the tenne commandments of the law, that God gaue to Moses on the Mount of Sinay, for to preach and teach to the people. Chap. xii.

One God onely thou shalt loue and worship perfectly.
By God in vaine thou shalt not sweare, nor by that hee made truly.
The Sundayes thou shalt keepe in seruing God deuoutly.
Father and mother thou shalt honor, and shalt liue longly.
Manslayer thou shalt not be, in dede, ne willingly.
Lecherous thou shalt not be, of thy body ne consentingly.
No mans goods shalt thou steale, nor withhold falsly.
False witnes thou shalt not beare in any wise lyngly.
The wyse of the flesh desire not, but in marriage onely.
The goods of other couet not to haue them vnjustly.

Fourthly the said commandments ought to be obserued and accomplished vpon paine of euermolting damnation of body and soule, of them that haue the vantage of reason, for without the knowledge of the conuenable, wee may not eschew and lise the sins, nor haue knowledge of them, nor confesse vs heritably of our sins, wherfore the ignorance of the common by desire, affection, or other malice, excuseth not them that know them not, but accuseth and condemneeth them, and therefore our Lorde commaundeth them to be had in meditation in their houses and without, in sleeping and in waking, and in all works. And thus we be holden and bound to keepe them, so that he which neuer heard speak of them, & thinketh not to do euill, if he trespasse in one only willingly, & dieth soone after, he shuld be damned perdurably. By this it appeareth that ignorance of the commandments be perillous, wherfore each man & woman study for to know them, & learn the, such as thou must giue a reckoning for, as your chyldren, seruants, and other.

The

The Shepheards Kalender:



The five commandements of the Church:

In the booke of Iesus beene the five commandements of holy Church, which ought to be kept of all them that hath blase of reason, after as they be of power. And it is said after that they be of power, for that if the man or woman that may not confesse them, or receiue at Easter, or keepe the Holy day commanded, or the fast of obligation when they haue will to do them, and bin lawfullie letted, sinne not. But euerie man & woman keepe them, that Auarice, Glouth, or desire to see many pleasures, as daunces, playes, or jugglers, or dispraising of our mother holy Church, be not cause that they trespassse the commandement, to the end that they runne not in damnation, from the which keepe vs the mercie of God, Amen.

Here is to be noted that the transgression of the commandements of holy Church obligeth deadly sinne, and by continuance eternall damnation, as doth the obligation of the commandements of the law, of whom is spoken befoze. for they that heare the Priests reading the commandements in the Church on the Sondays in the parochial service time, and accomplisheth the sayd commandements, heareth God, and doth his will, but all that mispraiseth the priest, and doth not their commandements after the ordinance of the Church, mispraiseth God, and sinneth mortally.

Here

The Shepheards Kalender.

Hereafter followeth of the man in the Shippe, that sheweth the vnstablenesse of the worlde. Chap. xiii.

Qui finem attendit felix, & qui bene viuic. Ergo quicquid ades precor hic, ita, perlege pensa:
Mortem per me timeas, namque peris, quicquid plura. De rebus quibus bene facit, et crimine ferus.



Vna hora, presto, nauis submersa quietis, Semita non virtus deus optatus anchora portus
Felix qui potuit ramulum tangere portum, Sed miser est quicumque sub peste gheane.

Od guide mee right that once I might
Come to the port of peace,
Wine exchange make, & returns take,
That mine enemies me to cease,
One me followe'd, would me haue halow'd,
In the gulfe dangerous,
With worldly glosse, he doth me tolle,

Among

The Shepheards Kalender.



Among the waues perillous,
 On rales hollow, some do me follow,
 Enemies me to take,
 A great number do smite the vnder,
 I doubt I shall not escape,
 The fiend with me, the world also,
 My flesh doth me trouble,
 In wake and sleepe, to me they creepe,
 Thus increaseth my sorrow double,
 They bid me not spare, but buy their ware,
 As all worldly vanitie.
 They say hope among, say to liue long,
 Thus do they comber me,
 The world doth smile, me to beguile,
 And so doth the other two,
 Now must I seeke, some me to keepe,
 To saue me from my foe:
 I haue found one, euen god alone,
 I neede none other ayde,
 That by his right, put them to flight,
 And made them all a fraide,
 He spake to me full curteously,
 And profered me full saide,
 If I do well, with him to dwell,
 In heauen to be his heire,

Versus.

Nos sumus in hoc mundo, sicut natis super mare,
 Semper est in periculo, semper timer accubare
 Prauigilanti, nos oportet remigare:
 Ne bibamus de poculo dirę mortis, & amare:
 Esto homo res fragilis curis oppressa labore
 Mortis iudicii baratti, perplexa timore
 Si virtus sola totam, dat ducere vitam:
 Vigas sola potest æternam condere sanam,
 Felicem merita faciunt non copia ream,
 Grãdia non dicant: dicat bene gratidibus vii,
 Discite nunc mortales, quam sit mortalitas varia:
 Precesserit patres matres magisque parentes:
 Nos sequimur paribus ad morientis pallibus imus:
 Vnde superbum in terram, tanta redimus.

Super



The Shepheards Kalender.

*Sup en op fueram, sed et post tempore pauco, Multa uide purium, quorum iam multa voluptas
Perdita fama illic, an fatis in his forsitan ardet.*

The unbrail man liuing in this world, is well compared to a ship on the sea, or on a perilous river, bearing rich marchandise, which if it come to the port where the marchant desireth, he shalbe happy and rich. The ship as shone is if it is entered into the sea, vnto the ende of her voiage night and day, is in perill to be drowned or taken with enemies, for in the sea be perills without number. Such is the body of man liuing in the world, the marchandise that he beareth, is his soule, his vertues and good works, the port of hauen is death, and paradise for the good, to the which who that goeth asunder is souerainely rich, the sea is the world full of sinners: for who that suffereth for to passe it, is in perill to leese body and soule, and all his goods, and to be drowned in the sea of hell, from the which God keep vs, Amen.

Here followeth the felde of vertues: chap. xiii.

In walking further more in the felde of vertues, and in the way of health for to come to the towne of sapience, it necessarily behooueth to loue God; for without the loue of God none can be saved, and who that will loue him ought first to know him, for of his knowledge one cometh to his loue, that is Charitie & soueraigne of al vertues. We shal loue God and loue him that keep his commandements, & they shal loue him that do not so, to whom in the great necessitie of their disceasing, and at the day of iudgement, shall misknow them and say to them, I know ye not, nor wot not what ye be, & ye cursed out of my company. And woe be then God and loue him, and if we will do thus, know wee first our self & by the knowledge of our selfe, we shal come to the knowledge and loue of God, and the more that we know our selfe, the better wee shal know God, and if we be ignorant of our selfe, we shal haue no knowledge of God. To this purpose we must note one thing and know seven. The thing that wee must note is this, who that knoweth himselfe, knoweth God, and shall not be damned, and who that knoweth not himselfe, knoweth not God, and shall not be saved: vnderstand of them that haue witt and discretioun with lawfull age, of the which knowledge none is excused after he hath sinned deadly, for to say that he was ignorant. By this appeareth the ignorance of himselfe and of God right perillous. Deadly sinne is beginning of all euill, and contrariwise, knowledge of God & of himselfe is soueraigne science and vertue, beginning of all goodnes. The seven things that we ought to haue, bin the xii. articles of the faith, that we ought to beleue stedfastly. Also the petitions contained in the pater noster, by the which we demand all things necessary for our health, & that we ought to hope in

The Shepheards Kalender.

him also the commandements of the lawe, and of the holy Church, which enligneth vs what we should do, and what wee should not do, and al things belonging to the same. Also if we be in the grace of our Lord, or not. And howbeit that wee may not know it certainly, neuerthelesse we may haue some coniectures, which be good to knowe, and knowledge of ~~God~~ ^{God} Also knowledge of himselfe, by the which things we may come to the true loue and charitie of ~~God~~ ^{God}, to accomplish his commandementes and wishes in the realme of heauen, wherein wee shall liue perdurably. Of the three first is enough saide, that is, to knowe the twelue articles of the faith, in the which lyeth our faith and beleefe, and the things that wee ought to be maunde of ~~God~~ ^{God}, be contained in the Masse booke, wherein our Dutie lieth. Also the tenne commandementes of the lawe, and of holy church, whereas Charitie is theued in such as keepe them, by probation of the loue of ~~God~~ ^{God}, and doo his commandementes and good works. Now will we speake of the other foure, and first of the vocation in which wee be, which is the fourth thing that each man ought to know. Each man ought to knowe his vocation, and the things belonging to the same be iust and honest for his health and rest of his conscience.

A good Shepheard ought to knowe the arte of shepe-keeping, and to governe shepe, and leade them into pastures, and to heale them when they be sicke, and weere them in season, so the intent, that through his default no damage come to his Master. In like wise he that labourerth the come, to know what ground best good for euery manner of graine, and ought to till the earth, and when time is, to sow, weede, reap, and thresh, so that his Master may haue no damage by him. Semblably a Surgeon ought to know how to comfort and heale such folkes, that be hath charge of, without biding of his arte or surgery. Consequently a Marchant ought to know the vtterance of his merchandise to others, with no more fraude then he would himselfe should haue. Also an Aduocate or a Proc-
 tour ought to know the rights and customes of places, that by their fault Justice be not peruerbed. A Iudge also ought to knowe (both the parties heard) who hath right and who hath wrong, and iudge egally after true iustice. Also a Priest or a religious man ought to knowe their orders, and keepe them, and aboue all things ought to knowe the lawe of ~~God~~ ^{God}, and teach them vnto the ignorant. And thus of al other vocations. For all them that knowe not their vocation be not worthy to be, and lye in perill of their soules for their ignorance. The fifth, that all men ought to knowe, is if he haue discretion and vnderstanding, to knowe if he be in the grace of ~~God~~ ^{God} or not. And howe it be right difficile, for ~~God~~ ^{God} only knoweth it, neuerthelesse we may haue coniectures that he weith it, sufficient for Shepheards a lay people to know, if they be in the loue of the Lord, & if they haue coniecture to be in it, therfore there ought none to repleite themselves iust, but ought to humble themselves, & aske him mercy that maketh sinners become iust and

The Shepheards Kalender.

and none other. Principally we ought to know this science when we will receiue the body of Iesu Christ. For who that receiueth his grace and goodness, receiueth his saluation, and who that receiueth him otherwise, receiueth euermorelasting damnation, of the which thing euerie man is iudge in himselfe of his owne conscience, and none other. The coniectures wherby we may know if that wee be in the grace of God or not. The first coniecture is when we do trauaile for to cleanse our conscience of our soules by penance, as much as if we laboured to get some great good, that wee be not culpable of any deadly sinne done, or in will to do, nor in any sentence. then it is good coniecturing to be in the grace of God. The second coniecture that sheweth in likewise to bee in the grace of God, is when wee be more prompt and ready to good, obseruing and keeping the commandements of God, and doo all good workes that we should haue accustomed. The third coniecture is when wee heare gladly the word of God, as Sermons and good counsaillers for our saluation. The fourth when we be soze and contrite at our heart to haue committed and done any sinne. The fift is, when with good purpose and will of our selues, we perseuer to keepe vs from sin in time to come. These coniectures be they, whereby Shepheards and lay people know if they be in his grace or not, as much as in them is possible to know. The first thing that euerie man ought to know is God, for al men ought to know God, for to accomplish his will and commandement, by the which he would be loued with all thy heart, with all thy soule, and with all the force that we haue, which we may not do if wee knowe him not, then who that would loue God, ought to knowe him, and the more that they know him, the more they loue him: wherefore hereafter shall be sayde how Shepheards and simple people doo knowe him. Shepheards and simple people for to haue knowledge of god of their possibility considering three things. The first is, that they consider the right great riches of God, his puissance, his soueraigne dignitie, his soueraigne noblenesse, his soueraigne ioy and blisse. The seconde is, for they consider the right noble, right great and maruailous operations and workes of our Lorde God. And the third consideration is, for they consider the innumerable benefits that they haue receiued of god, and that continually euery day they receiue of him, and by these considerations they come to his cognisance and knowledge. First to know god, Shepheards and lay people considereth his great riches, plentious abundance of the goodnesse that he hath, for all the treasures & riches of heauen and of the earth be his, and all goodnesse hee hath made, of the which he is fountaine, creator, and maister, and distributeth them largely vnto euerie creature, and he hath no need of any other. wherefore it behoueth to say that he is right rich. Secondly he is right puissant, for by his great puissance he hath made heauen, earth, and the sea, with al things containing vnto them, and might vndo them if that it were his will, vnto the which puissance al other be subiect, and trembleth before him,

The Shepheards Kalender.

him for his great excellencie. And who that would consider euerie worke of God, should finde inough to maruaile on. By the first of these considerations God is knowne to be right rich, by giftes that hee giueth to his friends: and by the second he is knowne right puissant, for to venge him on his enemies. Thirdly he is soueraignely worthy, for all the things of heauen and earth oweth him honour and reuerence, as to their Creatour and him that made them, as wee see children honour father and mother, of whom they be descended by a generation: and all things be descended of god by a creation, to whom ought to be giuen great reuerence and he is so worthy. Fourthly, he is soueraignely noble, for who that is soueraignely rich, puissant, and worthe, him behooueth to be soueraignely noble, but none other but God hath riches, puissance, and dignitie as he hath, wherefore of such nobles ought to be sayde that hee is right noble. Fifthly he hath soueraigne ioy, for he that is rich, puissant, woorthie, and right noble, is not without soueraigne ioy, and this ioy is full of all goodnesse, and ought to be our felicity, to the which we hope to come. That is, to know and see God in his soueraigne ioy and gladnesse, for to haue with him eternall ioy that ever shall indure. And this is the first consideration of God, that Shepheards and other simple people ought to haue. Secondly for to knowe God considering his great noblenesse and maruailous workes, the bounty and the beauty of the things that he hath made, for it is commonly sayde, one may know the workman by the worke. Knowledge wee then the worke of God, and knowledge we that his beautie and bounty shineth in the operations that he hath made, which if they be faire and good, the workman that hath made them must needes be faire and good without comparison, more then any thing that he hath made. Be it considered of the heauens, and the things therein set, what noble and maruailous worke, how may one consider their excellencie and bounty. Be it considered also as we may of the earth the right noble and maruailous workes of God, the gold, the silver, and all manner of mettals, and precious stones in it, the fruites that it beareth, the trees, the beasts that it sustaineth, & of the bounty that it nourisheth. Be it in likewise considered of the sea, the riuers, and the fish nourished in them. The wether, the elements, the ayre, the windes, and the birds that flye in them, and all the blage and seruice of men. And consider the workman that of his puissance hath all made, and by his sapience hath right well ordered his workes, and gouerneth them by his great bounty, and by this manner we may know God, as Shepheards and simple folkes in considering his workes. Thirdly for to know God, consider the great benefits that wee receiue daily of him, which may not bee numbered for their great multitude, nor spoken of for their noblenesse and dignitie. Albeit in their harts be principally noted. For the which another Shepheard giuing prayling to God, sayd in this manner. Lord God I know that thou hast indued me with thy infinite benefits by thy great bountie. First the benefit of thy creation,

The Shepheards Kalender.

ation, by the which thou madest mee a reasonable man vnto thy image and similitude, giuing mee bodye and soule, and rayment to clothe me. Lorde thou hast giuen me my wits of nature, vnderstanding for to gouerne my life, my health, my beauty, my strength, and my science for to get my liuing honestly, I yeelde to thee graces and great thanks. Secondly Lorde I know the goodnes of my redemption, how by thy misericordious pittie thou boughtst me deere by the affection of thy most pretious blood, paines, and torments, that for me thou hast suffered, & finally endured death, thou hast giuen me thy body, thy soule, and thy life, for to keepe mee from damnation, wherefore humbly I yeelde to thee graces and great thanks. Thirdly, Lord I know the goodnes of my vocation, how of thy great grace thou hast called me againe, for to inherit thy eternall benediction, and also thou hast giuen vnto me faith and knowledge of thine owne selfe, as baptisme, and al the other sacraments, that none entendment may comprize their noblesse and dignitie, and that so many times hath pardoned me of my sins. Lorde I know that this is to me a singular gift, that thou hast not giuen to them which haue no knowledge of thee, whereof I am more beholding & humbly bound, I yeeld thee graces and thanks. Fourthly, Lord I knowledg that thou hast giuen this world and the things that be therein made for my seruice and vse, the office, the benefit, and the dignity in the which I am, for sit I beare your similitude and image, which is reputed right worthy & noble, whereof humbly I yeelde thee graces and thanks. fifthly Lorde thou hast giuen me the skie and his faire ornaments, The Sunne, the Moone, and þe Starres, that the day and night serueth mee, giuing brightnes and light without to be recompenced by me, whereof I yeelde to thee graces & thanks. Sixtly, Lord I knowledg that thou hast made Paradise ready for to giue me, where I shall liue with thee in ioyes without ende, if I do thy wil, and keepe thy commandements, and also I knowledg thy other infinite goodnes each day to me done by thy bountie, the which ensigneth me to knowe my God, my Sauour, and Redeemer, wherfore I humbly giue thanks to thee. By these considerations Shepheards and simple people contemplet the bounty of God, and the benefits that they receiue of him. And knowe we him, and be we not in great knowledge of his benefits, in yeelding thanks and praisinges to him, and recompence of your gooddes in giuing to poore folkes for his sake, for ingratitude is a vilaine sinne that much displeaseth God. The vii. and the last thing that each man ought to know, that is, to know himselfe, for it is the best meanes for to come vnto the knowledge of God, and for to make his saluation, so to know himselfe first. Diuers folke know many things that know not themselves, to whom shuld profit more to know themselves, then al things in þe world. They that know the things of the world loueth them, seeketh them, and keepeth them, and know not, ne loue not, ne praise not, ne keepe not god in like wise, for they know him not. What profiteth man to win al the world, & looseth himself for to be damned?

The Shepherds Kalender.

Better it were for him to leese all the world, if it were his, if he knew himselfe to be saued. Shepherds say that the needfull beginning of his saluation is to know himselfe, and contrarywise ignozance of himselfe is the beginning of damnation, and of all euill that may befall vnto him.

A question of a Maister Shepheard to a simple Shepheard, to weete, howe he knewe himselfe, and he saide, Shepheard tell me how thou knowest thy selfe, what art thou: answere to mee. And he saide, I knowe my selfe, for I am a Christian man, a Shepheard. What is it to be a Shepheard? And he answered, vnto that thou askest what man is, I saye that man is a substance composed of body and soule, the body is mortal and made of earth as beasts be, but the soule is made of spirituall matter as angels be immortall. My body is come of abhominable sinne, and as a sacke full of durte and filth, and meate for wormes, my beginning was vile, my life is paine, labour, feare, and in subiection to death, and my end shal be wofull: but my soule is created of GOD, nobly and worthily to his own image and semblance after the Angels, the most fairest and perfect of all creatures, by baptisme and by faith is made his daughter, his spoule, his heire of his realme, that is, Paradise, & for her noblenes and dignity ought to be a Lady, and my body as seruant ought to obey her, for reason hath ordained and will that it be so: and who that doth otherwise, and preferreth his body before his soule, leese the vse of reason, & maketh himselfe semblable vnto beasts, descending from noble dignitie into miserable seruitude of sensualitie, by the which it is grounded, so that I know my selfe man. As to the second, he demaundeth what thing it is to be a Christian man: I answere in my vnderstanding, that to bee a christian man is to bee baptized or christened, and follow Iesus Christ. of whom wee be saide Christians, for to be baptised, and not to follow him, or to follow him and not to be baptized saue the not man, and therefore when wee receiue Baptisme, wee renounce the deuill and all his pompes, and wee make promise for to followe Iesus Christ: when wee saye (wee will be baptised) and who that keepeth this promise hath the very name of a Christian man. And who that keepeth it not, is a sinner and a lyer to God, and seruant to the diuell, and is no more Christian then a dead man, or a painting on a wal, we say that is a man. Heere demaundeth the maister Shepheard in how many thinges the christian man ought to followe Iesus Christ for to accomplish the promise of Baptisme. The simple Shepheard answereth, I say in foure thinges, the first, in cleannesse of conscience, for there is nothing more pleasaunt to God then a cleane conscience, & it wil be made cleane in two maners, one is, by baptisme when we receiue it, and the other by patience, that is, contrition of heart, confession of mouth, satisfaction of work, & then when we be cleane, we be pleasaunt to Iesus Christ, which with the water of his mercy clenseth the sinners that do penance, and maketh them faire. The second thing in which we ought to followe Iesus Christ, is humillity, at the exaple of him.

Lord

The Shepheards Kalender.

Lord of all the world, which humbled him to take our humanitie, and became mortall that was immortall, liue in pouertie with vs, beare opprobri-
ed paines, and finally suffer to bee crucified. Thus the Christian man en-
suing him ought to meeke himselfe. The third thing is to hold and loue
truth, and specially three trutthes. The first truth is to know our selues, for
we be mortall and sinfull, and who that dyeth in sin shall be damned, and
this truth withholdeth sinne, and exhorteth the sinner to do penance and a-
mend. The second truth is of temporall goods, for they be transitorie and
must be left, and this truth displayeth them to desire the heavenly goods
that be eternall. The third trutth is of God, which is the ioy that all Chri-
stian men ought to desire, & this truth draweth the christian man to loue,
and induceth him to do good works for to merite the ioyes of Paradise. The
fourth thing wherein euerie man ought to follow Iesu Christ, is patience
in aduersitie, and in the spirit of life by penance, confirming of our selues
in the estate of Iesus Christ, of whom the life was all in paine and power
which he endured for vs. The fifth is in compassion of the poore, to the ex-
ample of Iesus Christ, that by his mercy healed the poore of all corporall in-
firmities, and the sinner of al ghostly sickness, and we by compassion ought
to giue of our goods to poore folke, and comfort them bodily & ghostly. The
sixt thing wherein the Christian man ought to follow Iesu Christ, is do-
lour, deuotion, charity, in contemplation of the mysteries of his natiuitie,
of his death and passion, of his resurrection, of his ascension, and of his ad-
uancing to the iudgement, that often times ought to be at our heart by ho-
ly meditations. And as to the last, what thing a shepheard is, I say that it is
the knowledge of my vocation, as each hath his, as afore is sayde, & also to
know the transgressions of all these aforesayde things how many times in
each we haue transgressed, for many times we haue offended God, and who
that taketh heede shall finde omissions and offences without number, the
which we done, we ought to doubt and eschew, and do penance. And thus
it is as I know man is Christian and Shepheard.

The Ballad of a wise man. Chap. xv.



I know that God hath turned me,
And made me to his owne likencelle,
I know that he hath giuen to me truly,
Soule and body, wit and knowledge ywis,
I know that by right wise true balance,
After my deedes iudged shall I be,
I know much, but I wot not the variance,
To hinder and whereof cometh my folly.

¶ 4



I know

The Shepheards Kalender:



I know full well that I shall die,
 And yet my life amend not I,
 I know in what pouertie,
 Borne a childe this earth about,
 I know that God hath lent to me,
 A boundance of goods to my behoue,
 I know that riches can me not saue,
 And with me I shall beare none away,
 I know the more good that I haue,
 The lother I shalbe to die,
 I know all this faithfully,
 And yet my life amend not I,
 I know that I haue passed,
 Great part of my dayes with ioy and pleasure,
 I know that I haue gathered
 Sinnes, and also do little penance,
 I know that by ignorance,
 To excuse me there is no arte,
 I know that one shalbe,
 When my soule shal depart,
 That I shall wish that I had mended me,
 I know there is no remedie,
 And therefore my life amend will I.



¶ Here followeth the Ballad of the woman Shepheard,
 the wich Ballad is very necessary and
 profitable to looke vpon,
 chap. xvi.

I considering my pooze humanitie,
 Aboue the earth borne with great weeping,
 I consider my fragilitie,
 My heart is ouerprest with sinning,
 I consider death will come berely.
 To take my life, but the houre wot not I,
 I consider the deuill doth watch me,
 The worlde and the flesh on me warreth straitly,
 I consider that mine enemies they be thre,
 That would deliuer me from death to death,
 I consider the many tribulations
 Of this world, whereof the life is not cleane,

The Shepheards Kalender.



I consider an hundred thousand passions,
 That we poore creatures daily fall in:
 I consider the longer I liue, the worse I am,
 Wherefore my conscience cryeth out on me,
 I consider for sinne some be damned as the booke saith,
 Which shall euer be deliuered from death to death,
 I consider that wormes shall eat me,
 My sorrowfull body, this is credible,
 I consider that sinners shall be
 At the iudgement of God most dreadable:
 O Iesu Christ above all things most delectable,
 Haue mercie on me at the dreadfull day,
 That shall be so maruailous and doubtfull,
 Which my poore soule greatly doth fray,
 In you that I put my trust and faith,
 To saue me that I go not from death to death.

The song of death to all Christian people. Chap. xvii.



Though my picture be not to your pleasure,
 And if ye thinke that it be dredeable,

Take

The Shepherds Kalender.



Take in worth, for surely in substance,
 The sight of it may to you be profitable,
 There is no way also more doughtable,
 Therefore learne know your selfe and see,
 Lookie how I am, and thus shall you bee.
 And take heede of thy selfe in aduenture reade I,
 For Adams apple we must all die.
 Alas worldly people beholde my manner,
 Sometime I liued with beauteous visage,
 Mine eyen be gone I haue two holes heere,
 I am meat for wormes in this passage:
 Take heed of wealth while ye haue the blage,
 For as I am thou shalt come to dust,
 Holed as a thimble, what shall thee aduance:
 Nought but good deeds, thou mayest me trust,
 All with my likenes ye must all dance,
 The time that I was in this world liuing,
 I was honoured with low and hie,
 But I kept not my conscience cleane from sinning,
 Therefore now I do it deare abyne.
 Lo what auaieth couetise, pride, and enuy,
 They be the brandes that do bren in hell,
 Trust not to your friends when ye be dead reade I,
 Nor your executors, for few do well,
 But do for thy selfe ere euer thou die,
 And remember while thou art liuing,
 That God blessed all things without nay
 Except sinne, as recorderth writing,
 The diuell cannot claime thee but by sinne I say,
 Amend therfore betime and go the right way.
 I would that I might haue but an houre or two
 To do penance in, or halfe a day,
 But while I liued I did none do,
 But now my debts I do truly pay,
 Thou man I do giue better counsell to thee,
 If that thou wilt do after it,
 Then euer any that was shewed to me,
 Thou art halfe warned, think on thy pit,
 And choose oft two wayes which thou wilt sit,
 To soy or paine one of the two,
 In wealth or wo for euer to sit,
 Now at thine own choise thou mayst go,
 For God hath giuen thee free will,
 Now choose thee whether thou wilt do good or ill.

Here.

The Shepheards Kalender.



Hereafter followeth the ten commandments of the diuell.

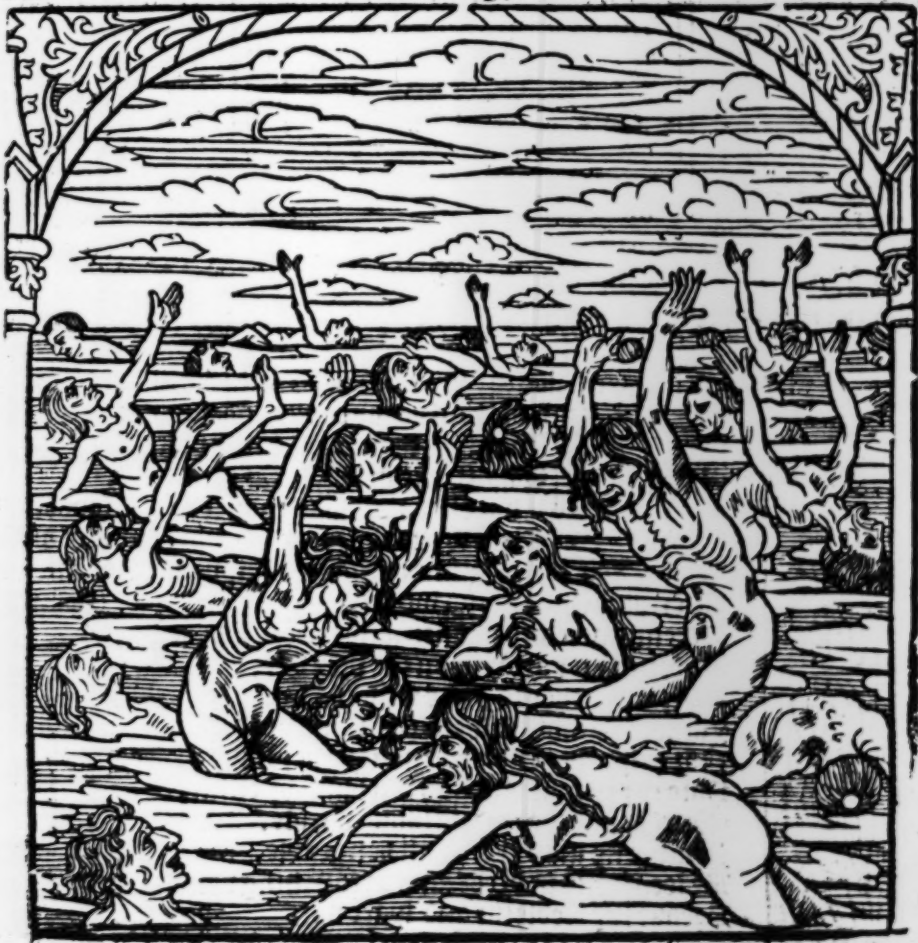


Who will do thy commandments,
And keepe them well and sure,
Shall haue in hell great torments,
That euermore shall indure, (goodnes,
Thou shalt not feare God, nor thinke of his
O damne thy soule blaspheme God and his
Euermore thine owne wilt be fast doing. (Saints,
Deceiue men and women, and euere be swearing,
Be drunken hardly vpon the holy day,
And cause other to sinne if thou may,
Father nor mother looke thou loue nor dread,
Nor helpe them neuer, though they haue neede,
Hate thy neighbour, and hurt him by enuie,
Murder and shed mans blood hardly,
Forgiue no man, but be all vengeable,
Be lecherous in deede, and in touching delectable,
Breake thy wedlocke and spare not,

And

The Shepherds Kalender.

And to deceiue other by falshood care not,
The goods of other thou shalt hold falsely,
And peeld it no more, though they speake curteously:
Company often, with women, and tempt them to sinne,
Desire thy neighbours wife, and his goods to be thine,
Do thus hardly, and care not therefoze,
And thou shalt dwell with me in hell euermore,
Thou shalt lie in frost and fire with sicknesse and hunger,
And in a thousand peeces thou shalt be torne asunder.
Yet shalt thou die euer, and neuer be dead,
Thy meate shall be toades, and thy drinke boyling lead,
Take no thought for the blood that God for thee shed,
And to my kinadome thou shalt be straight led.



Here

The Shepheards Kalender.

Heere followeth the rewarde of them that keepe theſe com-
mandements aforeſaide.



Hell is great mourning,
Great trouble of crying,
Oz thunder and noises roaring,
With great plentie of wilde fire,
Beating with great strokes like gunnes,
With great frost, and water running,
And after that a bitter winde comes,
Which goeth through the soules with fire,
There is both thirst and hunger,
Fiendes with hookes pulleth their flesh,
They fight and curse, and each other redeemes,
With the sight of the deuils dreadable,
There is shame and confusion,
Rumour of conscience for euill liuing,
They curse themselues with great crying,
In stinke and smoake euermore lying,
With other great paines innumerable.



Man, looke that thou beware,
I will smite all at vnware.

¶ It is written in the Apocalips, that Saint Iohn sawe an horse of a pale colour, on
the which horse sat death, and a hell following the horse. The horse signifieth
the sinner that hath a pale colour, for the infirmitie of sinne, and beareth death, for
sinne is death to the soule, and hell followeth for to englut and swallow him if he
die impenitent. chap. xix.

Aboue this horse blacke and hideous,
Death I am that fiercely do sitte,
There is no satrenes but sight tedious,
All gay colours I do hitte,
My horse runneth by dales and hilles,
And many he smiteth dead and hilles.



The Shepheards K alender.



In my trap I take some by every way,
By townes and castles I take my rent,
I will not respite one an houre of a day,
Before me they must needs be present.
I slay all with my moztall knife,
And of dutie I take the life,
Hell knoweth well my killing,
I sleep neuer but wake and warke,
It followeth me euer running,
With my dart I slay weake and starke,
A great number it hath of me,
Paradice hath not the fourth part,
Scant the tenth part, wrong hath he,
I cause many to sigh at the hart,
Beware, for I give no warning,
Come at once when I do knocke or call,
For if thy booke be not sure of reckoning,
Thou shalt to hell body soule and all.

Heereafter followeth how every estate should order
them in their degree. chap. xx.



The Shepherds Kalender.



Of a King.
The Imperial might of a Kings maiestie,
On foure pillars grounded is gouernance,
First do righte, iustice and equitie,
Keep poore and rich both in a balance,
Then his regall might shall further and aduance,
He to be liberall with feare and humanitie,
And after victorie haue mercie and pittie.
O ye halfe bloods, shewing in penitence,
Be with you all with your deuout pastoralitie,
Teach the people with beate a loquence,
Armour your flocke with Christs diuinitie,
Feed the poore people with hospitality,
The merke apothecarie for this militant church,
For first yourselfe in example of your wurch.

Of a Knight.
O ye knight resplendent in stature,
With labour and trauaile to get loue noble,
Fight for the poore commons that be poore and rude,
And if neede be, for the church thou die,
Loue truth, hate wrong and billany,
Appease the people by thy magnificence,
And vnto women be shield of defence.



Of Judges.
O ye Judges governing the law,
Let not your hands be synnized with meede,
Save all true men, rebels hang and deade,
To avenge lawe, let righteously proceede,
For a good name is better then riches indeede,
Some say that lawes trueth is layde doone,
And therefore loue and charitie is out of soune.

Of Marchants.
O ye Marchants that neuer say ho,
Of lucrous winning you haue great pleasure,
Let conscience guide you where ever ye go,
Vnto all men giue you weight and measure,
Deceiue no man, of falshood take no cure,
Sweare none oathes, people to beguile,
All sleight and blurie from you exile.

The Shepheards Kalender

Of maisters.



O ye maisters and householders all,
That haue seruants vnder your cure,
Put them to labour whatsoever befall,
And let the yong folke of a lye be in hie,
After their age intreate each creature:
Seruants wages pay ye well and celer,
If ye do not, it cryeth vengeance to heauen.

Of all women:
O ye women, of each manner degre,
To your husbands be neuer disobedient,
Desire not about them the soueraignie,
For then ye do as Lucifer did incontinent,
That would be about the high God omnipotent:
Shamefastnesse, bread, cleannesse and chastite,
Of verie right all these in womanhead should be.

The generaltie:
Go home ye persons and couch not in Court,
To teach Christs seruants, and keepe thy owne labour,
Thou niggard sowe out thy hoord
In household, and be none extortioner,
Dunke pray, preach trise, merchant go neare and farre,
Bragde God, keepe his law, and honour your king,
And your reward shall you haue at your ending.

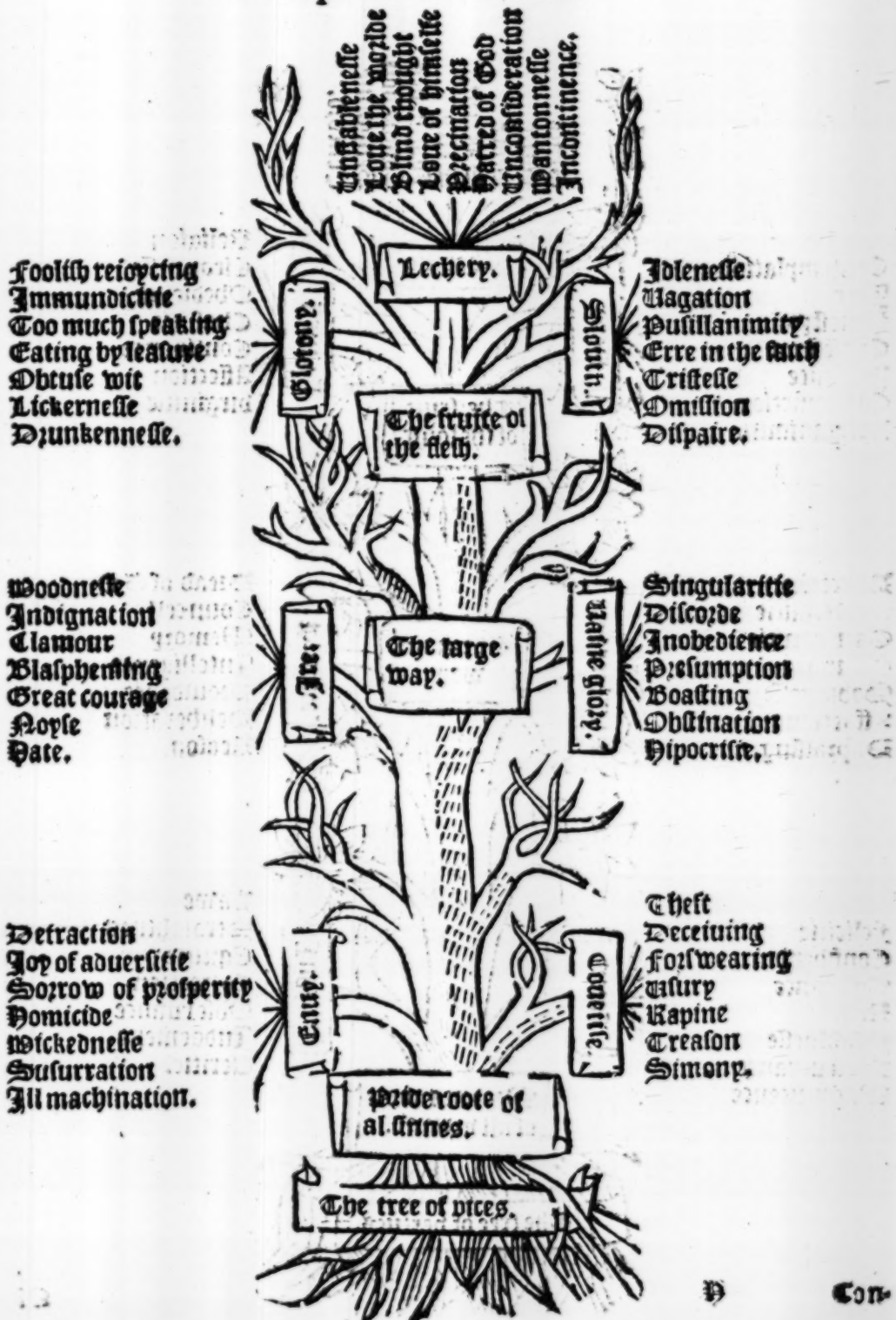
Thus endeth the estate and order of euerie degre.

Of the tree of vices, and after followeth the tree of meekenesse, mother
and roote of all vertues. Chap. xxi.

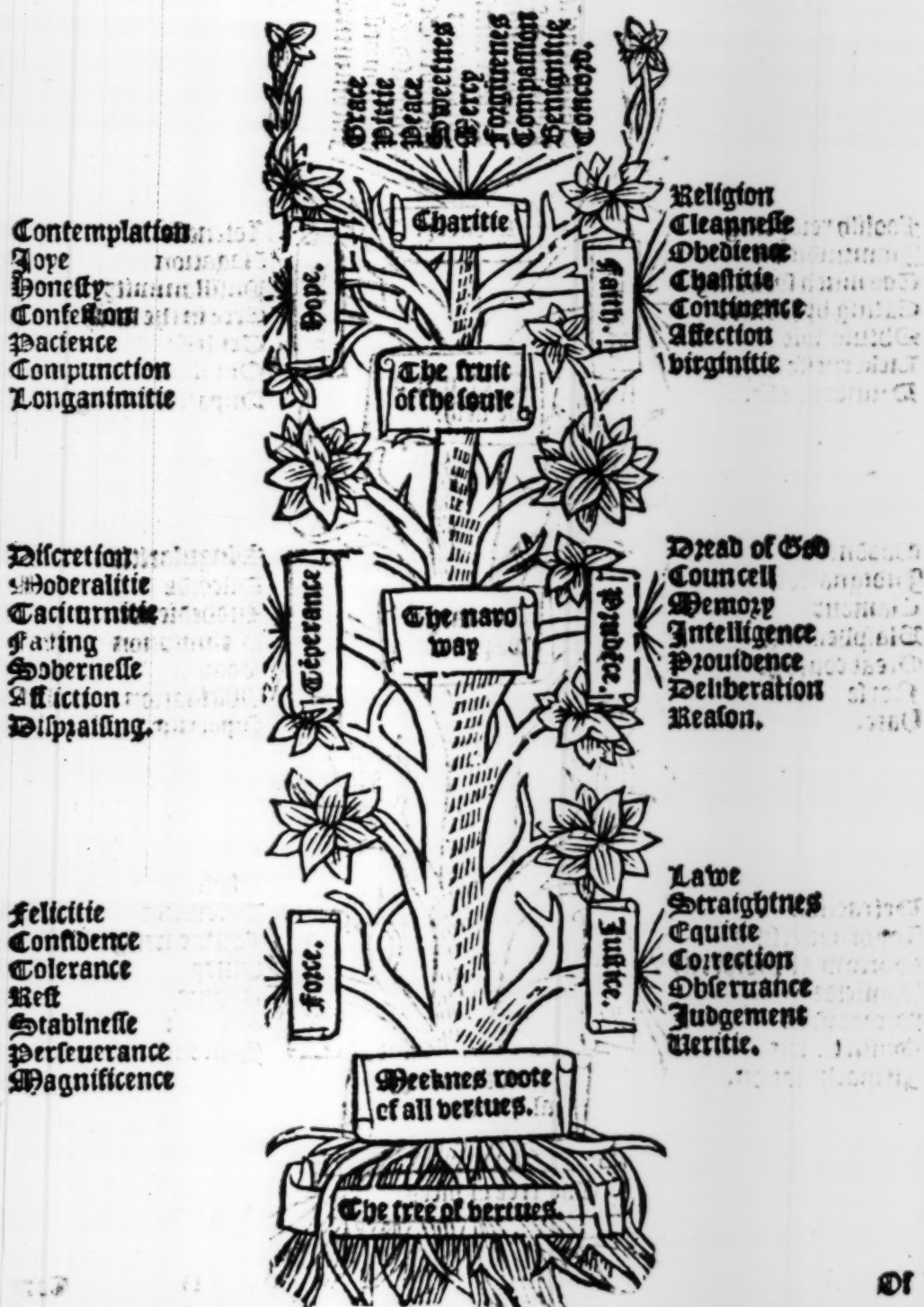
Hereafter followeth the tree of vices, and then after that is the
tree of vertue set, that after euery lime beholding, they may look
on it as a mirroz, and take of the fruite of spirituall refection, and
flie the dead tree of vices. For after the tree of vices followeth the
signification of euerie vertue named in the said tree of vertues, and first is
humanitie or meekenesse, mother of all vertues, and roote of the tree, the
which when it is stedfast, the tree standeth byright, and if it fayle, the tree
falleth with all his branches. Humilitie is a voluntary inclination of the
thought and courage, comming of the knowledge of God, and it hath seven
principall branches that constituteth the tree of vertues, and they be these,
Charitie, faith, Hope, Prudence, Attēperance, Justice and force, a out
of euerie of them commeth diuers other vertues, as the tree sheweth, and
is declared after ward compendiously.

unstable.

The Shepheards Kalender.



The Shepherds Kalender.



The Shepheards Kalender.

OF CHARITIE.



Charitie is a right high vertue aboue all other, and is an ardent desire well ordained to loue God and his neighbour, and these bee the bzanches, grace, peace, pittie, sweetenes, mercy, indulgence, compassion, benignitie, & concord. Grace is, by the which is shewed an effectual seruite of beneuolence amongst friendes, from one friend to another. Peace is tranquillitie and rest well ordained of the courages of them that be concording vnto God. Pittie is affection and desire to succour and helpe each one, & cometh of sweetnes and grace, of benign thought and courage that one hath. Sweetnes is by the which tranquillitie and rest of courage of him that is sweet and honest by none improbitie, ne by any point of dishonestie. Mercy is a pittifull vertue and equall dignation to all, with inclination of compascient courage in them that sustain affliction. Indulgence is remission of the euill doing of other, by the consideration of him selfe, that he hath offended diuers, to haue remission of God for the offences that he hath done. Compassion is a vertue the which engendereth an affection or cōdolent courage for the dolour and affliction that he seeth in his neighbour. Benignitie is an ardent regarde of courage, and diligence from one friend to another, with a replenishing doulour and sweetnes of good maners that one hath. Concorde is a vertue that cometh of couenance of courages concord and ayded in right vndeiled, in such sort as they abide vnited and conioyned steadfastly without duplicity or vnstableness of thought or courage.

OF FAITH.



Faith is a vertue by the true knowledge of visibible things having his thought eleuate in holy studying for to come to the beliefe of things that we see not, and these bin the bzanches, Religion, Cleannes, Obedience, Chastitie, Continence, Virginitie, and Affection. Religion is by the which bin exercised and done the diuine seruices to God, and vnto his saintes with great reuerence and great diligence, the which seruices bin done ceremonely and sweetly. Cleannes or virginitie is integrate, wel, and purely kept, as well in body as in soule, for the regarde that a man hath of the loue or feare of God. Obedience is a voluntary and free abnegation and renouncing of his owne will by pittifull deuotion. Chastitie is cleannes and the honest habitude of all the body by ardent heat & curiositie of vices so damaged and holden subjects. Continence is by the which impituousitie of carnall desires beene refrained and withholden, by a moderation of counsell taken of him selfe or of other. Affec-

The Shepherds Kalender.

tion is effusion of pittifull loue to his neighbour, comming of a reioyng conceined of good faith in them that they loue. Liberalitie is a vertue by the which the liberall courage is not kept by any maner of couetise, for doing plenteous largition of his goods without excelle, but moderate lyto them that haue neede.

OF HOPE.



Hope is a mooring of courage abiding stedfastly to take and haue the things that a man appetiteth and desireth, of the which the branches bin, Contemplation, Joy, Honesty, Confession, Patience, Compunction, & Longanimitie. Contemplation is the death and destruction of carnal affections, by an interior reioyng of thought, eleuat to comprise high things. Joye is iocunditie spirituall comming of the contemptment of the thinges present and worldly. Honesty is a shame by the which a man yeeldeth himself humble to ward every man, of the which commeth a laueable profit, with faire custome and honestie. Confession is by þ which the secret sicknesse of soule is reuelate and shewed vnto the confessor to the prayling of God, with hope to haue mercy. Patience is will, and insuperable sufferance of aduersary and contrary things, for hope of eternall glory that wee desire to haue. Compunction is a dolour of great value sighing for feare of the compunction diuine, or for loue of þ payment that we abide. Longanimitie is insatigable will to accomplish the holy and iust desires that a man hath in his thought.

OF PRVDENCE.



Prudence is diligent keeping of himselfe with discreet prouidence, to know and discerne which is good, and which is badde, and the branches are these. feare of God, Councell, Memory, Intelligence, Prouidence, and Deliberation. feare of God is a diligent keeping, that wakeneth on a man by faith, and good manners of the diuine commandements. Councell is a subtille regarde of thoughts, that the causes of such things that a man would do, or that a man hath in government, be wel examined and brought about. Memory is a representation imaginative by regarde of the thought of things preterities and passed that a man hath seene and done, or heard recounted and tolde. Intelligence is for to dispose by viuacitie reasonably or euidently the state of the time present, or of the things that bin now. Prouidence is by the

The Shepheards Kalender.

a man gathereth in him the aduenement of the things to come, by prudent subtilty and regard of the things passed. Deliberation is a consideration replenished of maturitie and espraunce tofoze the beginning of such thinges as one hath delibered and purposed to doo or make.

OF ATTEMPERANCE.



Temperance is a stedfast and a discrete domination of reason, against the impetuous movings of the courage in things illicite and vnlawfull, and these bee his branches. Discretion, Moralitie, Taciturnitie, Fasting, Sobernesse, Affliction, and Dispraising of the world. Discretion is a reason provided and assured, and moderate of the humane movings, to iudge and discern the cause of all things. Moralitie is to be tempered and ruled iustly & sweetly, by the maners of them with whome they be conuersant, keeping alwayes the vertue of nature. Taciturnitie is to temper himselfe of mutile and dishonest wordes, of the which vertue commeth a fruitfull rest vnto him that so himselfe modereth. Fasting is a vertue of discreet abstinence the which a man keepeth, obtained to wake and keep the sanctified things interior. Sobernesse is a vertue pure, and immaculate temperance of the one part and of the other of a man, that is, of the bodie and soule. Affliction of body is it, by the which the seedes of the wanton & wilful thoughts, by discrete chastisings be oppressed. Dispraising of the world is a morous loue that a man or a woman hath to the spiritual things comming, and having no regarde to the carnall things and transiories of this world.

OF JUSTICE.



Justice is a vertue whereby grace of communitie is byholde, and the dignitie of every person is obserued, and their owne prelded, and the branches be these, Law, Straights, Equity, Correction, Obseruance, Iudgement, and Vertue. Law is by the which all lawfull things be commanded to be doone, and to defende al thing that ought not to be done. Straights is by the which iuridike vengeance is prohibited, and straightly is exercised iustice to the transgressours that haue offended. Equitie is a right woorthie retribution of merite to the balance of iustice, right wisely and iustly thought. Correction is soz to inhibit and defend by the hydle of reason all errors, if any bee accustomed soz to doo anyeuill. Obseruance of swearing is a Justice to constrain any possible

The Shepheards Kalender.

noysible transgression of lawe or customes prouulged to the people. Iudgement is by the which after his merites or demerites of any persons heard, is that hee haue toymment or suffer death for his euill doing, or guerdon and rewarde for his benefites. Veritie is that by the which any sayings or doings bee recited or shewed by approueable reason, without to aduise, diminish, or to make it any other wise then it is.

OF FORCE.

Force or for to haue a sure and stedfast courage among the aduer-
sities of labours and perils that may happen to come, or into the
which a person may fall. And the branches bee these, Magnifi-
cence, Confidence, Collerance, Rest, Stablenesse, Perseuerance,
and Reason. Magnificence is a loupous cleernesse of courage, administring
things laudable and magnificencially, that is to say, hie and great. Confi-
dence is to arrest and holde strongly his thought and his courage, by un-
moouable cōstance among such things as be aduerse and contrary. Colle-
rance is quiesdantly or dayly suffering & bearing the strange improbities &
molests, that is to say, persecutions, opprobries, and iniuries that other
folke do. Rest is a vertue by the which a sickerne is giuen vnto the thought
of contentment of the vnstablenes of transitory things and worldly vani-
ties. Stablenesse is to haue the thought or courage stedfast and sure with-
out casting on diuers things by any baying or changing of time or pla-
ces. Perseuerance is a vertue that establiseth and confirmeth the cou-
rage by a perfection of vertue that is in a man, & be perfect by force of lon-
ganimitie. Reason is a vertue by the which a man commandeth to do such
things as be counselled and deliuered for to come to the ende, which a man
knoweth to be good and vtile to be done and had.

Heere endeth the flower of vertues, and how they be named
and signified in the tree figured.



How Shepheards by calculation and speculation know the xii. signes in their course
raigning and domining ouer the xii. parts of mans bodie, and which be good for
letting of bloud, and which be indifferent, or euill for the same.

The Shepherds Kalender.



Some shepherds say that man is a little world by himselfe, for likenesses and similitudes that hee hath of the greate worlde, which is the aggregation of y^e nine skyes, foure elements, and all things in them contained. First, a man hath such a likeness in the first mobile, that is the soveraigne skie, and principall partes of the great world. For like as in his first mobile y^e Zodiake is devided in xii. partes by the xii. signes, so man is divided to xii. parts and holdeth of the signes, every part of his signe as this figure sheweth. The signes be these. Aries, Taurus, Gemini, Cácer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, & Pisces, of the which, thre be of the nature of the fire, that is, Aries, Leo, and Sagittarius, and thre of the nature of the aire, Gemini, Libra, & Aquarius. And thre of the nature of water, Cancer, Scorpio, & Pisces. And thre of y^e nature of earth, Taurus, Virgo, & Capricornus. The first that is Aries, gouvérneth the head and face of man. Taurus the necke and throate bole, Gemini the shoulders, the armes, and hands, Cancer the breast, sides, milke, and lights, Leo y^e stomake, the hart, and the backe, Virgo the belly, and the entrailes, Libra the navel, the groines, and the partes vnder the branches, Scorpio the priue partes, the genitales, the bladder, and the fundament, Sagittarius the thigges only, Capricornus the knees on-

ly also. Aquarius the legs, and from the knees to the heeles and ancles, and Pisces hath the feete in his dominion.

A man ought not to make incision, ne touch with yron the member governed of any signe, the day that the moone is in it for feare of the great effusion of blood that might happen, ne in likewise also when the Sunne is in it, for the danger and peril that might ensue.

Hereafter followeth the nature of the xii. signes.

Aries is good for blood letting when the Moone is in it, saue in the part that it domineth.

The Shepheards Kalender.

Aries hot and dry, nature of fire, and governeth the head and the face of man, good for bleeding when the moone is in it.

Taurus is euill for bleeding. **Taurus** is dry and colde, nature of the earth, and governeth the necke, and the knot vnder the throat, and is euill for bleeding.

Gemini is euill for bleeding. **Gemini** is hot and moist, nature of aire, and governeth the shoulders, the armes, and the two handes, and is euill for bleeding.

Cancer is indifferent for bleeding. **Cancer** is colde and moist, nature of water, and governeth the breast, the stomacke, and the milt, and indifferent, that is to say, neither too good nor too bad for letting of blood.

Leo is euill for bleeding. **Leo** is hot and dry, nature of fire and governeth the backe and the sides, and is euill for bleeding.

Virgo is indifferent for bleeding. **Virgo** is colde and dry, nature of earth, and governeth the wombe, and inward partes, and is not good ne very euill for bleeding.

Libra is right good for bleeding. **Libra** is hot and moist, nature of aire, and governeth the nauill, the reynes, and the low partes of the wombe, and is good for bleeding.

Scorpio is indifferent for bleeding. **Scorpio** is colde and moist, nature of water, and governeth the members of man, and is neither good ne bad for bleeding.

Sagittarius is good for bleeding. **Sagittarius** is hot and dry, nature of fire, and governeth the thighs, and is good for bleeding.

Capricornus is euill for bleeding. **Capricornus** is colde and dry, nature of earth, and governeth the knees, and is euill for bleeding.

Aquarius is indifferent for bleeding. **Aquarius** is hot and moist, nature of aire and governeth the legges, and is neither good ne euill for bleeding.

Pisces is indifferent for bleeding. **Pisces** is colde and moist, nature of water, and governeth the feet, and is neither good ne bad for bleeding.

Aries, **Libra**, and **Sagittarius**, be right good.

Cancer, **Virgo**, **Scorpio**, **Aquarius**, and **Pisces**, be indifferent.

Taurus, **Gemini**, **Leo**, and **Capricornus**, be euill for bleeding.

A Picture of the Phisnomy of mans body, and sheweth in what partes the vii. Planets haue domination in man. Chap. xxiii.

The Shepheards Kalender.

We may know by this figure the bones and ioynts of all the parties of the body, as wel within as without, of the head, neck, shoulders, armes, hands, betwixt breast, backe, haunches, thighs, knees, legs, and of the feet. Which bones shal be named and numbered hereafter, and it is called the figure Anothony.



By this figure one may vnderstand the parties of mans body, over the which the planets have might a domination to keep them from touching any iron, ne to make incision of blood in the veines: that proceed in the time while that the planet of the sayd partie, is conioyned with any other planet manevolent, without having regard of some good planet that might incumber and let his euill course.

The Shepheards Kalender.

The names of the bones in a mans body, and the number of them, which
is in all two hundred eight and fortie. Chap. xxiiii.



First on the sommer of the head is a bone that couereth the
bzaire, the which Shepheards call the Capitall bone. In the
skull be two bones, which be called paryetallies, that holdeth
the bzaire close and stedfast. Above lower in the bzaire is a bone
called the crowne of the head, and on the one side and on the o-
ther be two holes, within the which is the pass o: roose bone. In the part
behind the head be foure like bones, to the which the chine of the neck hol-
deth. The bones of the nose be two. The bones of the chafes be xi. And of
the nether iaw be two. Aboue the opposite of the bzaire there is one behind
named collaterall. The bones of the teeth be xxx. eight before, foure aboue,
and foure vnderneath, sharp and trenching for to cut the morsels, and there
are foure sharpe, two aboue, and two vnderneath, and be called conies, for
they resemble conyes teeth. After that be xvi. that be as they were hammers
o: grinding teeth, for they chaw and grinde the meate the which is eaten,
and there is on euery side foure aboue and foure vnderneath, and then the
foure teeth of sapience on each side of the chafes, one aboue, and one vnder-
neath. In the chine from the head downewards be xxx. bones, called knors
o: ioynts. In the breast afore seuen bones, and on euery side xii ribs. By
the necke betwene the head and the shoulders be two bones named the
sheges. After be the two shoulder blades. From the shoulders to each elbow
in each arme is a bone called the adinto: from the elbow to the hand on each
arme be two bones that be called cannes. In each hand be eight bones, a-
boue the palme be foure bones, which be called the combe of the hand. The
bones in the fingers in each hand be xv. in euery finger three. At the end of
the ridge be the huckle bones, whereto be fastened the two bones of the
thighes. In each knee is a bone, called the knee plate. From the knee to
the foot in each legge be two bones, called cannes o: marow bones. In each
foote is a bone, called the ancle o: pinne of the foote; behind that ancle is the
heel bone in each foote, the which is the lowest part of a man, and aboue
each foote is a bone called the hollow bone. In the plant of each foote be iiii.
bones. then be the combes of the feete. in each of which be five bones. The
bones in the toes in each foote be the number of xiiii. Two bones be tofore
the belly, for to hold it stedfast with the two branches. Two bones be in the
head behind the eares, called Oculares. We reckon not the tender bones of
the end of the shoulders, nor of the sides, nor diuers little gristles & spelders
of bones, for they be comprehended in the number abouesayd.

Thus endeth the Anotomy, and followeth the subothomy.

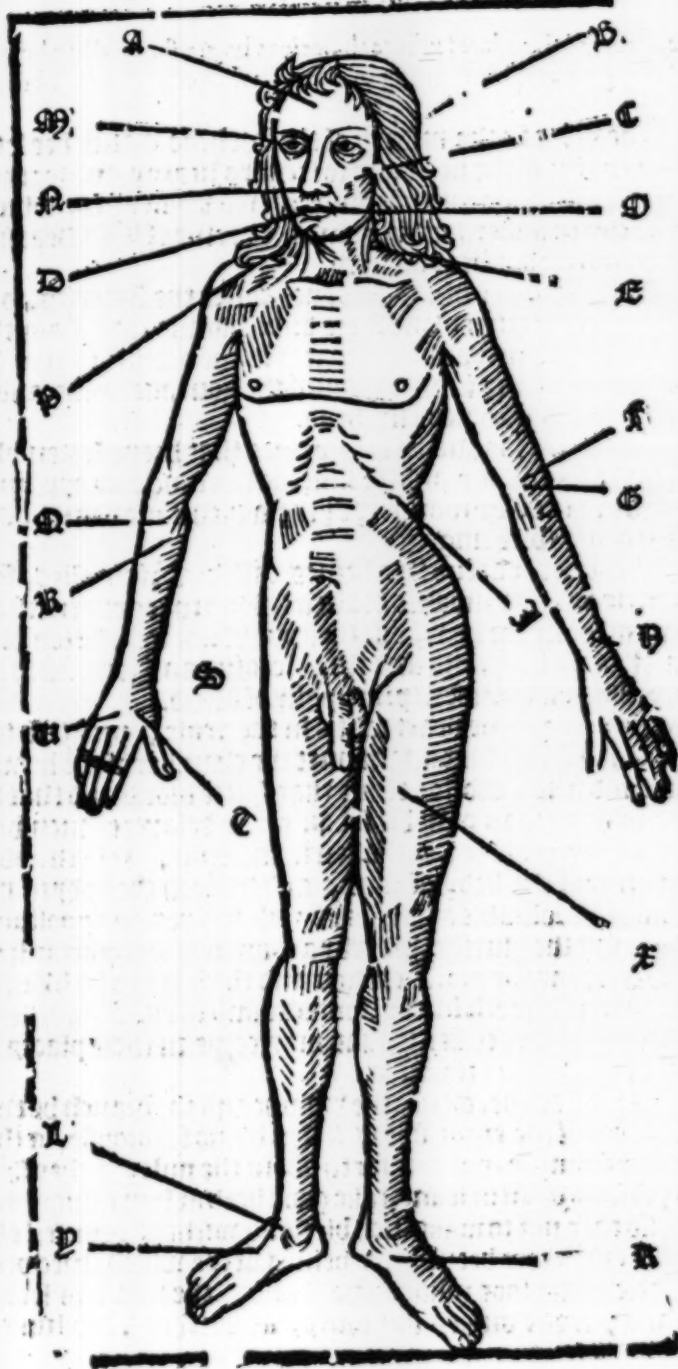
Hereafter followeth the names of the veines, and where they rest,
and how they ought to be letten blood.

We

The Shepheards Kalender.



E may vnderstand by this figure the number of the beines, & the places of a mans body, where they
 bin, and how they ought to be let blood, and no where else, so that it be a natural day for blood let-
 ting, that the blood be not new, ne at the full, ne in quarter, & that it be in any figure before named
 good for bleeding, but if that such figure were it that domineth the member of the which blood
 should be letten, for then it ought not to be touched, ne also that it be the figure of the sunne.



The Shepheards Kalender.

The names of the places where the veines be, are shewed by the letters set in the margin at the beginning of the matter after the forme of the picture.

A The veine in the middelt of the forehead would bee letten blood for the ach and paine of the head, and for feners litargy, and for the megrime.

B Aboue the two eares behinde is two beynes, the which be let blood for to giue cleare vnderstanding, and the vertue of light hearing, and for thicke breath, and for doubt of meseliry.

C In the temples bin two beynes called the Arteries, for that they pant, the which bin letten blood for to diminish and take away the great replection and aboundance of blood that is in the braine, that might noy the head and the eyes, and it is good against the gout, megrime, and diuers other accidents that may come to the head.

D vnder the tongue be two beynes that beene letten blood for a sickness named the Sequamy, and against the swelling and apostumes of the throat and against the Equinauncy, by the which a man might die sodainely, for default of such bleeding.

E In the necke beene two beynes called Orignalles, for that they haue the course and aboundance of all the blood that gouerneth the body of man, and principally the head, but they ought not to be letten blood without the counsell of the surgeon, and this bleeding availeth much to the sickness of Lepre, when it commeth principally of blood.

F The veine of the heart taken in the arme, profiteth to take away humours or ill blood that might hurt the chamber of the heart or the appurtenance, and it is good for them that spitte blood and that be short winded, by the which a man may die sodainely by default of such bleeding.

G The beyne of the liver taken in the arme, taketh and diminisheth the great heate of the body of man, and holdeth the body in health, and this bleeding is profitable against the yelloo ayes and apostumes of the liver, and against the plurisie, wherby a man may die by default of such bleeding.

H Betweene the maister finger and the leach to let blood, helpeth the dolours that commeth in the stomack and sides, as botches and apostumes and diuers other accidents that may come in those places by great aboundance of blood and humours.

I In the sides betweene the wombe and the branch be two beynes, of the which that of the right side is letten blood for dropse, & that of the left side for euery sickness that commeth about the milke, & they should bleede after that persons be fat or leane, take good heed at foure fingers nise the incision, and also they not to make such bleeding without counsell of the surgeon.

K In euery foot beene three beynes, of the which thre beins one is vnder the ancle of the foot named Sophane, the which is let blood for to diminish and put out diuers humours, as botches & apostumes that commeth
about

The Shepheards Kalender.

about the groynes, and it profiteth much to women for to cause the ir men-
struallie to discend, and to fire the empozoydes, that commeth in the secret
places, and such other like.

L Betweene the wrist of the foote and the great toe is a veine, the which
is letten bloud for diuers sicknesses and inconueniences, as the pestilence,
that taketh a person sodainely by the great superabundance of humours,
and this bleeding must be made withina natural day, that is to wit, within
xxiii. houres after that the sickness is taken of the patient, and befoze the
feuer come on him, and this bleeding ought to be done after the corpulence
of the patient.

D In the Angles of the eyes be two veines, the which be let bloud for the
rednes of the eyes, or water that runneth continually, and for diuers other
sicknesses that may happen and come by ouer great abundance of humours
and bloud.

R In the veine of the end of the nose is made a bleeding, the which is good
for a red pimpeled face, as be red drops, pustules, small scabbes, and other
infections of the heart, that may come therein by the great replecion and
abundance of bloud and humours, and it auaieth against popeled noses,
and other semblable sicknesses.

D In the mouth in the gummes be foure veines, that is to wit, two a-
bove and two beneath, the which be let bloud for the chafing and canker in
the mouth, and for toothach.

P Betweene the lip and the chinne is a veine that is letten bloud to giue
attendement to them that haue an euill breast.

D In each arme be foure veines, of the which the veine of the head is
the highest, the second next, is from the heart; the third is of the liuer, and
the fourth is from the milt, other wise called the low liuer veine.

R The veine in the head taken in the arme, ought to bleede for to take a-
way the great replecion and abundance of bloud that may annoy the
head, the eyes, and the braine, & auaieth greatly for transmutable heates,
and swellings of the throat, and to them that hath swollen faces and red,
and to diuers other sicknesses that may fall by too great abundance of bloud.

S The veine of the milt, other wise called the low vaine, should bleede a-
gainst all feuer tertians, and quarteynes, and it ought to be made a large
and lesse deepe wound then in any other veine, for feare of wind that it may
gather, and for more inconuenience, for feare of a sinew that is vnder it, that
is called the Lizard.

C In each hand be three veines, whereof that aboue the thumbe ought
to bleede, to take away the great heate of the visage, and for the thicke bloud
and humours that be in the head, this veine euacueth more then that of
the arme.

A Betweeen the little finger & the lech finger is letting of bloud, that auai-
eth greatly against feuer tertians and quartaines, and against fumes, and
diuers

The Shepheards Kalender.

diuers other lettings that commeth to the pappes and to the milke.

x In each thigh is a veine, of the which the bleeding auailleth against the dolours and swellings of the genitours, and for to auoyd and driue out of a mans body humours that be in the groines.

y The veine that is vnder the ancle of the foote without, named Sclat, of the which the bleeding is much worth against the paines of the haunches, and for to make depart and issue diuers humours, which would assemble in the sayd place, and auailleth greatly to women for to re straine their menstruosity when they haue too great abundance.

Thus endeth the Anatomy and Fluborhomy of the humane bodyes, and how one should vnderstand them.



Ere before we haue sayde of the regard of planets vppon the parts of man, and the diuision and number of the bones of mans body, and now followeth to knowe when any man is whole or sicke, or disposed in any wise to sicknesse. Wherefore three things beene, by the which Shepheards know when a man is whole or sicke, or disposed to sicknesse. If he be whole, to maintaine and keepe him, if he be sicke, to searce remedie to heale him. If he be disposed to sicknesse, to keepe him that he fall not therein. And to know each of the sayde three things, the Shepheards put diuers signes. Health properly temperance, accord, and equalitie of the foure equalities of man, which be hot, cold, drie, and moist. The which when they be well tempered and equal, that one surmounteth not the other, then the body of man is whole. But when they be vnequall and mistempered, that one domineth ouer another, then a man is sicke, or disposed to sicknesse, and they be the qualities that the bodies holdeth of the elements, that they be made and composed of, that is to wit, of the fire heate, of the water cold, of the ayre moist, and of the earth drie. The which qualities when one is disordered from the other, then the body is sicke. And if that one destroy the other of all, then the body dyeth, and the soule departeth.

Signes by the which Shepheards know a man whole and well disposed in his body. Chap. xxv.

The first signe whereby Shepheards know a man to be whole, and well disposed in his body, is when hee eateth and drinketh well after the conuenance of the hunger and thirst that hee hath, without making excelle. Also when hee digesteth lightly, and when that that hee hath eaten and drunked empereth & greueth not his stomach. Also when he feelleth good labour and appetite in that he eateth & drinketh. Also when he is hungry and thirstie at the houres that they ought to eate & drink. And when he reioyleth him

The Shepheards Kalender.

him with merry folke. And when they play gladly any play of recreation, with fellows of merry courage. Also when he playeth gladly in fields and woods, to eate the sweet aise, and sport in meadowes by waters sides. Also when he eateth gladly, and with good appetite, of butter, cheese, flawnes, sheepes milke, without leaving any thing in his dish to sende to the almshouse. And when he sleepeth well without raving dreame of his merchandise. Also when he feeleth him light, as that he walketh well. Also when he sweateth soone, and that needeth little, or no thing. And when he is neither too fat nor too leane. Also when he hath good colour in his face, as that his wittes beene all well disposed for to do their operations, as: his eyes for to see, his eares to heare, his nose to smel, &c. And thus we leaue off the continuance of age, the disposition of the body, & also the time. Of other signes I say nothing, but these be the most common, and that ought to suffice for Shepheards to know the signes of health.

Signes opposite to the precedents, by the which Shepheards

know when they or other beene sick. **F**irst, when he may not wel eate, ne drinke, or that they haue none appetite to eate at dinner or supper, or when he findeth no sauiour in that he eateth and drinketh, or that he is hungrie and may not eate, when his digestion is not good, or that it be too long. Also when he goeth not to the chamber moderately as he ought to do. Also when he is heauie and sad in ioyous companies, when sickness causeth a man to be thoughtfull. Semblably, when he may not sleepe nor take his rest aright and at due times. Also when his members beene heauie, as his head, his legges, and his armes. And also when he may not walke easily and lightly, and that he sweeth not often, and his colour is pale and yellow, or that his wits, as his eyes, his eares, and the other do not kindly their operations. In like wise when he may not labour & trauel. Also when he forgetteth lightly that which of necessity ought to be kept in memory, as when he spitteth often, or when his nosethills aboundeth in superfluous humours. And when he is negligent in his workes, and when his flesh is blowne or swollen in the visage in his legges, or his feete, or when his eyes be hollow in his head. These beene the signes that signifieth a man being in sicknesse, and who hath most of the foresayd signes, most is sicke.

Of other manner of signes almost semblable to them foresaid, and sheweth the refection of euill humours, for to be purged of them. Chap. xxvi.


Reflection of euill humours, and disposition of sicknesse, after the opinion of Shepheards, the which refection is knowne how to purge the

The Shepheards Kalendar.

sayd humours that they ingender on sickness, & bin broken by the signes that followeth. First when a man hath ouergreat rednesse in the face, in the handes, or in the nases, hauing also the beines full of blood, or bleede too much at the nose, or too often, or haue pain in the forehead. Also when the eares soundeth, and when the eyes water or be ful of gum; and haue the vnderstanding troubled, and when the poult beateth too fast, and when the bellie is long resolute and lax, and when one hath the sight troubled, and eating also without appetite. And all the other signes before sayde bin, by the which one may know the body euill disposed, and haue in it corrupt humours, superfluous and euill.

Thus finish the signes, by the which Shepheards know when they bin whole and well disposed, and other signes opposite, by the which they know when they beene sicke or euill disposed.

A diuision and regime of time, of the which Shepheards vseth, after that the season and time requireth. Chap. xxvii.

 **T**O remedie the sicknesses and infirmities that a man hath, and to keepe him from them that he doubteth to come. Shepheardes say that the time natur ally changeth foure times a yeare, and so they diuide the yeare into foure quarters, that is, **Ver**, **Summer**, **haruest**, and **winter**. And in each of these quarters they governe them as the season requireth to their mindes, and the better it is for them. And as the season changeth, so change they theyr manner of liuing and doing, and say that changing of time without taking good heed, oft ingendereth infirmities, for that in one time behooueth not to vse some meates that beene good in another time, as that used in winter is not good in summer, and so of the other seasons. And for to know the changing of time after the sayde parties, they consider the course of the sunne by the twelue signes, and say that euerie of the sayde foure quarters and seasons dureth thre moneths, and that the sunne passeth by thre signes, that is to wit, in prime time by **Dices**, **Aries**, and **Taurus**, and these be the moneths, **februarie**, **March**, and **April**, that the earth and trees reioyeth and chargeth with greene leaues and flowers, as it is a pleasure to behold. In summer by **Gemini**, **Cancer**, and **Leo**, and the moneths bin **May**, **June** and **July**, that the fruits of the earth groweth and ripeneth. In haruest by **uirgo**, **Libra**, and **Scorpio**, and the moneths bin **August**, **September**, and **October**, that the earth and trees dischargeth fruits and leaues and that time each selleth and gathereth the fruites. In winter by **Sagitaris**, **Capricornus**, and **Aquarius**, and the moneths beene **November**, **December**, and **January**, that the earth and trees beene as dead and vnclothed, of leaues, fruites, and of all greenesse. After the which foure seasons Shepheards deuileth the time that man may liue in foure ages

The Shepheards Kalender.

ages as youth, strength, age, and decrepity, and bin likened to the foure seasons of the yeare: That is to wit, youth to Pryme tyme, that is, hotte and moyst, and as the hearbes and trees of the Earth growe, so dooth Man in youth vnto xlv. yeares grow of body, in strength, beauty, and bigor. Force is likened vnto summer, hot and dry, and the body of man is in his force and bigor, and entrypteth vnto xlv. yeares. Age is compared to the tyme of Haruest, cold and dry, that man leaueth off growing and feebleth, and thinketh how to gather and spare for feare of default and need whenas he commeth to flowppng age, and dureth to lvi. yeares. Decrepity is likened to the season of wynter, cold and humide by aboundaunce of colde humours, and default of naturall heat, in which time man spendeth that which he had gathered and kept in the tyme passed, and if he haue spared nothing, he abyedeth poore and naked as the Earth and Trees, and dureth vnto lxiij. yeares or more. Pryme tyme is hote and moyst, nature of ayre, and complexion of the sanguine. Sommer is hot and dry, nature of fyre, and complexion of cholerike. Haruest is cold and dry, nature of earth, and complexion of the melancoly. Wynter is cold and moyst, nature of water, complexion of the fleumaticke: when complexion is well proportioned, it feeleth itself better disposed in the tyme semblable to it, then it doth in other times. But for that every man is not wel complexioned, they ought to do as shepheards do, that is, to take regyment to keepe themselves after the seasons, and gouerneth them by theyr ensignements and teachings, whych they vse in every quarter of the yeare to lyeue the longer, wiselper, and merrily.

¶ The regiment for Prime time, March, April, and Maie.

In Pryme tyme shepheards keepe themselves meetely wel clothed, not ouer cold, nor ouer hot, as wyth lynsy wolsey doublets of fustian, and gownes of a meetely length furred wyth lambe most commonly. In this tyme is good letting blood to auoyde the euill humours that were gathered in the wynter tyme. If sickenes do happen in Pryme tyme, it is not of his nature, but proceedeth of the humours gathered in the wynter passed. Pryme tyme is a temperate tyme to take medicines for them that be corporate and full of thicke humours, to purge them. In this tyme they ought to eat lyght meates which do refresh, as chickens, kids wyth berurpe, borage, breetes, yolkes of egges, egges in moone wyne, roches, pearches, pickerels, and al scaled fysh. Drynke temperate wyne, beere, or ale, so that they be not too strong, ne ouersweet: for in this tyme all sweete things ought not to be used, and a man ought to sleepe long on the morning, and not on the day. The shepheards haue a general rule or custome for all seasons that auayleth much agaynst all infymities and sickneses, that is, not to leese his appetite for eating, and neuer to eat without hunger. Also they say that al maner of flesch and fysh is better roasted than sodden, and if they be sodden, to

byople

The Shepheards Kalender.

broyle them on a greddyron, or on the coles, and they bin the more wholesome.

The regiment for the time of summer, Iune, Iuly, and August.

The shephards in summer bin clothed with light gownes, and single, their shirts and sheets that they lie in be linnen, for of al cloths it is the coldest, they haue dublets of silke, of seyn, or of canuss mannerly made, and they eate light meates, as chickens wyth beruice, pong harts, rabbits, lectuse, purselane, melons, gowrdes, cucumers, peares, plumbs, and such fish as are afore named. And also they eate of meats that do refresh. Also they eate litle and often, they breake their fast, or dine in the morning, before the sunne arise, and go to supper ere it descend, and they eate often of the aboue sayde meates, and so wyse for to geue them an appetite. They eate but litle salt meates, and refrayne them fro scratching, they drinke oft fresh water sodden with sugercandy, and other refreshing waters, and they do it alway when they be thirsty, saue onely at dinner and supper time, and then do they drinke feeble greene wine, single beere, or small ale. Also they keepe them fro ouergreat trauel, or ouerforcing themselves, for in this time is nothing grienouder than chāsing. In this season they eschew the company of women, and they bathe them oft in cold water to allwage the heate of their bodies inforced by labours. Alway they haue with them sugarcandy, or other sugar, whereof they take litle and often, and ech day in the morning they do force them by coughing and spitting, to voyde fleumes, and voyde them aboue and belowe the best that they can, and wash their hands with fresh water, theyr mouth and bisage.

The regiment for Haruest, September, October, and Nouember.

In Haruest shepheards bin clothed as in prime time, saue their clothes are a litle warmer. In this season they vse diligence to purge and cleanse themselves, bleeding also to temper the humours of theyr bodies: for it is the contagioussest season of the yeare, in the which perillous infirmities happen, and therefore they eate good and wholsome foode, as capons, hennes, young pigeons that beginne to fle, and drinke good wines, and other good drinks without making excelle. In this season they refraine eating of frutes, for it is a dangerous season for agues: and they say, that he had netter ague than neuer eat fruit. In this season they drinke no water, and they put no part of them in cold water, but their hands and face. They keepe their heads fro cold in the night and morning, and sleepe not in the fadine time, and refraine ouergreat trauell, and endure not too much hunger, ne thirst, but eate in due season, and not when their mawes be full.

The

The Shepheards Kalender.

The regiment for Winter, December, Ianuary, and February.



De shepheards in wynter are clothed in thicke gownes of rough cloth bie shorne, wel furred with fore. For it is the warmest furring that is, and cats, connyes, lambes, and dyuers other thicke fures that be good and wholesome. In the wynter shepheards do eate biese, porke, brawnne, of harts, bindes, and all kinde of beuison, partridges, selants, hares, sowles of the riuer, and other meates that they loue best: for that is the season of the yere that nature suffreth greatest plenty of vittell for the naturall heat that is drawen wythin the body. In this season also they drinke oft strong wines, after theyr complexion, bastard or Dey. Twice or thrice in the weeke they vse good spices in their meates. For this is the wholsomest season of all the yere, in the which chanceth no sickness, but by great excesse and outrages done to nature, or by euil gouernment. Shepheards say also that hyeme tyme is hot and moyst, of the nature of ayre, complexion of the sanguine, and that in the same season nature reforyeth, and the pores open, and the bloud spreades through the veines more than another time. Summer is hot and dry, of the nature of fyre, and complexion of cholerike, when one ought to keepe him fro all thynges that procure heat, all excesse, and hot meates. Haruest is cold and dry, of the nature of earth, and complexion of melancholy, in the which time one ought to keep him fro doyng excesse more than in other times. But wynter is cold and moist, of the nature of water, and complexion of fleumatique, then ought a man to keepe him warme and meanelly to liue in health.

Here is to be noted, that a man is made of the foure Elements, of which one hath domination alwayes aboue the other: and that man on whom the fyre ruleth is sayd to be cholerike, that is to say, hot and dry. He on whome the ayre hath rule, is sayd to be sanguine, that is to say, hot and moyst. He on whom the water hath gouernance, is sayd to be cold and moist, that is to say fleumatique. And he on whom the earth raignt, is saide to be melancholy, that is to say, cold and dry. Of which Complexions, more shall be spoken in the beginning of physionomy.

A regiment of shepheards of certayne thyngs good for the body of man, and of diuers other thyngs opposite to the same. Cha. xxviii.

Good for the braine.

To smel the sator of muske, and of quibyles, of camamel, to drinke wyne mesurably, not to eate too much sage, to couer thy head, of the wasching of thy hands and feete, mesurably walking, mesurably sleeping, to heare sweete noyses of Minstrells or singing, to eate mustard and pepper, to smel the red rose, and wash thy temples with water of red roses.

The Shepheards Kalender:

Euill for the brayne.

All maner brayne of beaſts, gluttony, drunkenneſſe, late ſupper, to ſleepe much after meate, corrupt ſpyte, anger, heavineſſe, to uncover thy beate, to eat ſoftly, too much heat, too much waking, too much walking, milke, cheeſe nutes, to eate ere thou be hungry, bathing after meate, onions, garlike, great noiſe, to ſmel to a white roſe, and much ſtiring.

Good for the eyes.

The red roſe, beruaine, reſe, ſenell, ſalendine, enſeigne, pympernelle, oculi Chriſti, to plunge thine eyes in cleare water, oft to looke on greene colour, meſurable ſleepe, to looke in a ſayre glaſſe, oft to waſh thy hands and feete, make the ſtomacke wel deified, and to looke oft on gold alſo.

Euill for the eyes.

Powder garlike, onions, hunger, leeches, waking, and winde, hot ſpyte, colde ſpyte, drunkenneſſe, gluttony, milke, cheeſe, much beholding of bright things, aſwell white as red muſtard, anone to ſleep after meate, too much ſleeping, too much waking, too much letting of bloud, cole wortes, ſmoake, al thing that is peppered, lechery, an hot ſpyte before the ſight, euill baked bread, duſt, too much weeping: al this is euill for the eyes.

Good for the throat.

Hony, ſugar, butter with a little ſalt licorice, to ſuppe ſoft egges, ſlope, meane maner of eating and drinking, and ſugarcandy, this is good for the throat.

Euill for the throat.

Muſtard, much lying vpon the breaſt, pepper, anger, al ſpyred meates, and all things roſted, lechery, much waking, too much reſt, much drinke, much thriſt, much running, ſmoake of incenſe, olde cheeſe, beate of colde, and all ſowre things are naught for the throat.

Good for the heart.

Saffron, bozage, laughing, ioy, muſke, cloues, galingale, nutmegs, the red roſe, the violet, ſugar, maces, before al other things.

Euill for the heart.

Beanes, peason, leeches, garlike, onions, heavineſſe, anger, dread, too much buſineſſe, trauel, to drinke cold water after labor, euill tydings.

Good for the ſtomacke.

Red mints, red roſes, cummin, ſugar, ſage, wormewood, calamite, to boyle every quarter once, great hunger every day, to ſtand after meate, and oftentimes walking after meales, every cold thing, galingale, nutmegs, vineger, pepper, and meſurable ſleepe.

Euill for the ſtomacke.

All ſweete things, for they make the ſtomacke to ſwell, nutes, old cheeſe, milke, honny, marrow bones that be not well ſodden to eate ere thou be hungry, to eate many ſorts of meats at one ſitting, to drinke of thou be a thriſt
to

The Shepheards Kalender.

to eate bread that is not wel baken, and al raw flesh, sinken, heuinesse, and dlead, thought, oner great trauaile, sloping, falling, and all fride meats, too much bathing after meate, and too much casting, eat when thou art ouer hot either of feuer or trauaile, al milke of beastes is euil saue of goats.

For ach of the wombe.

Take camfie, rebor, and sothern wood, and eate it with salt fasting when thou arte afrec, and it will do it away.

For to restore the liuer.

Take a quantitie of wilde tansie, and kampe it, and drinke it with wine or ale nine dayes or moze, and he shall amende.

For farnes about a mans heart.

Take the iuice of fenell and hony, and see the them both together til that it be hard, and eate it as euen and mozne, and it shall auoid soone.

For hardnes of the wombe.

Take two sponesfull of the iuice of rype leaues, and drinke therof three times on the day, and thou shalt be whole.

For winde in the stomacke.

Take cumin, and beate it to powder, and mingle it with redde wine, and drinke it last at night three dayes, and he shall be whole.

For the drop sicke.

Take chick weede, clythers, ale, and otemeale, and make pottage there with, and vse it nine daies, and euery day fresh, and he shall be whole.

A good drinke for the Pestilence.

For the pestilence take and wash cleane, a lillie root and boyle it in white wine, till the one halfe be wasted, and then giue it the sicke to drinke, and he shall breake out full of bladders, as he were hent or scalded with hotte water, and they wil dry, and the person waxe then whole.

¶

Hereafter followeth the foure elements, and the foure complexions of man, & how, and in what time they raigne in man. Chap. xxix

Aire, fire, Earth, and water. The the twentieth foure houres of day and the night ruleth Sanguine, Colericke, Melancholicke, and flegmaticke. Sixe houres after midnight bloud bath the maiestery, and in the sixe houres afoze noone choller raigneth, and sixe houres after noone raigneth melancholy, and six houres afoze midnight raigneth the flegmaticke.

Thus endeth the foure elements, and the foure complexions of man.

Here followeth the gouernance of health. Chap. xxx

The Shepherds Kalender.



So will be whole, and keep himselfe from sick,
 And resist the stroke of pestilence, (nelle,
 Let him be glad, and boyde all heavinesse,
 Flee wicked ayres, esche the presence
 Of infect places, causing the violence,
 Drinking good wines, of holsome meats take
 Smell sweete things, and for thy defence,
 Walke in cleane ayre, and esche the mistis blacke,

With boyde stomache, outward thee not dzelle,
 Rising by early, with fire have sustaine,
 Delight in gardens, for the great sweetenesse,
 To be well clad, do thy diligence,
 Keepe well thy selfe from inconvience,
 In stews ne baths no solourne thou make,
 Opening of the pores, this doth great offence,
 Walke in cleane ayre, and esche the mistis blacke,

Eat no raw flesh for no greedinesse,
 And from fruit keepe thine abstinence,
 Pullets and chickens for their tenderesse,
 Eat thou with sauce, spare for no expence,
 Vergious, vinegar, and the influence
 Of holsome spices I dare undertake,
 The Morrow sleepe called golden in sentence,
 Great helpeth against the mistis so blacke.

For health of body, cover from cold thy head,
 Eat no raw meates, take good heed hereto.
 Drinke holsome wine, seede thee on light bread,
 With an appetite rise from thy meate also,
 With women aged fleshly have not to do,
 Upon thy sleepe, drinke not of the cuppe,
 Glad toward bed, at morrow both two,
 And vse neuer late for to suppe.

And if it so be, that leaches to thee faile,
 Then take good heede, to vse things thre,
 Temporate diet, temporate trauaile,
 Not malicious, for none aduersitie,
 Weeke in trouble, glad in pouerty,
 Rich with little, content with suffisance,

The Shepheards Kalender.



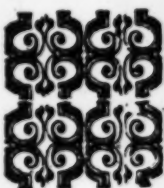
Neuer grudging, mery like thy degree,
If phisicke lacke, make this thy gouernance.



To euery tale soone giue thou no credence,
Be not too hasty, ne sodainly vengeable.
To pooze folke do thou no violence,
Curtise of language, of feeding measurable,
On sundry meate not greedie at the table,
In feeding gentle, prudent in dalliance,
Close of tongue, of woord not deceiuable,
To say the best set alway thy pleasance.



Haue in hate mouths that bin double,
Suffer at thy table no detracton,
Haue despight of folke that make trouble,
Of false raiuinours and adulation,
Within thy place suffer no diuision
With thy household, it shall cause increase
Of all welfare, prosperitie, and foyson,
With thy neighbours liue in rest and peace.



Be clenly, glad after thy estate,
Passe not thy bonds, keepe thy promise bluiue,
With thee folke be not at debate,
First with thy better beware for to strue,
Against thy fellow no quarrell to contriue,
With thy subject to strue it were shame,
Wherefore I counsel, pursue all thy life,
To liue in peace, and get thee a good name.



Fire at morrow, and toward bed at eue,
Against mists blache, and ayze of pestilence,
Betimes at seruice, thou shalt the better cheere,
First at thy rising, to God do reuerence,
Visite the pooze with entyre diligence,
On all needie haue compassion,
And God shall send grace and influence,
Thee to increase, and thy possession.



Suffer no surfetters in thy house at night,
Ware of suppers, and great excelle,
Of nodding heades, and candle light,



The Shepheards Kalender.



Of sloth at morrow, and slumbering idlenesse,
Which of all vices is cheefe protectresse,
Joyde all drunkenesse, lyars and lecherous,
Of all vnchastyt exile the mistresse,
That is to say, dice, playes, and hazardours.

After meate beware, make not too long sleepe,
Head, foote, and stomache preserve aye from cold,
Be not too pensive, of thought take no keepe,
After thy rent gouerne thy household,
Suffer in time, in thy right behold,
Swear none other no man to beguile,
In youth be lustie, and sad when thou art old,
No worldly ioy lasteth but a while.



Dine not at morrow before thine appetite,
Cleare aye and walking maketh good digestion,
Betweene meales drinke not for no forward delight,
But thirst or trauaile giue thee occasion,
Quersalt meate doth great oppression
To feeble stomaches, when they cannot refraine,
Fro thing contrarie to their complexion.
Of greedie hands the stomache hath great paine.

Thus in two things standeth all thy wealth,
Of soule and body, who list them sue,
Moderate foode giueth to man his health,
And all surfets then he doth eschew,
And charity to soule is due.
This receit bought is of no Docticate,
Of Master Anthony, nor of Master Hue,
To all indifferent riches dictary.

Nescio



The Shepherds, Kalender.

Nescio quo cetu lenta papauere dormit
 Mensque creatorem nescit iniqua suum;
 En iterum toto lingua crucifigitur orbe,
 En iterum patitur dira flagella deus.
 Factorem factura suum stimulatque tyrannum,
 Delectis factis deserit orba suis,
 Inde fames venit, inde discordia regum,
 Inde cananeis prædatoribusque sumus,
 Inde premit gladius carnalis spiritualem,
 Et vices conuersa spiritualis eum,
 Hinc subitos Atropos prædatrix occupat artus,
 Nec finit ut doleat penitet atque miser.
 Iure vides igitur quam recta ligamina uestit,
 Immundus mundus hæc duo verba simul.

Thus endeth the phisicke and regiment of health
 of Shepheards.



Celum

The Shepheards Kalender.

Cœlum celi Domini, terram autem dedit filiis hominum. Non mortui laudabunt te Domini, neque omnes qui descendunt in infernum. Sed nos qui viuimus Benedicemus Domino. Quoniam videbimus cœlos tuos opera digitorum tuorum, lunam & stellas quæ tu fundasti. Quia subiecisti omnia sub pedibus nostris, oues & boues vniuersas, insuper & pecora campi, Volucres celi & pisces maris qui perambulant semitas maris. Domine Dominus noster, quam admirabile est nomen tuum in vniuersa terra.

Here followeth the Shepheards Astrology. Chap. xxxi.



Whoso that will as Shepheards that keepeth sheepe in the fieldes without knowing any letter, saue onely by some figures that they make in little tables of wood, haue knowledge of the moouings and properties of the heauens. And diuers other things contained in this present composse a Kalender of Shepheards, the which is extract and composed out of their kalender and put in letters, so that each may comprise and know as they the things aboue sayde. First one ought to know what the figure is, the disposition of the world, the number and order of the elements, and the moouings of the skies appertaineth to be knowne of euerie man of free condition and noble engin. For it is a sayre thing, delectable, profitable, and honest, and therewith it is necessarie to haue diuers other knowledges, in especiall for the Astrology of Shepheards, which sheweth how the world is as round as a ball. And after wise men say there is nothing so round as it. For it is rounder then any thing artificiall. And moreover, in this world we see nothing, ne neuer shall that is so full and egall round as it selfe is, and is composed of the heauen and the foure elements in foure principall parts. After that a person ought to know that the earth is in the middle of the world, for it is the heauiest element. Upon the earth is the water or the sea, but it couereth not all the earth to the end that men and beasts may liue therein, and the part that is vncouered is called the face of the earth, for it is as the face of man, alwayes vncouered, and the part that is couered with water is as the body of man, that is clothed and hidde. On the water is the aire that incloseth the earth and the water, and is diuided into three regions, one is low, whereas inhabiteth beasts and birds, another meane whereas bin the cloudes, the which maketh the impressions, as lightnings, thunder, and other, & is alway cold: the third is the highest, whereas is neither wind nor raine, nor tempest, nor other impressions, & there be some mountaines that attaineth vnto it, as is Olympus,

The Shepheards Kalender.

Olympus that reacheth the highest region of the ayre, and the element of fire mounteth vnto the skie, and the elements sustaineth the skies, as the pillars of beames sustaineth a house. Of such mountaines is one in Affrike named Atlas.

After that is the element of fire, that is neither flambe ne coles, but is pure and inuisible, for the great brightnesse, for so much as the water is more cleare and light then the earth, and the aire more cleare and light then the water, of so much the fire is more cleare, light, and fairer then the ayre, and the skies in equipolent bin clearer, lighter, and fairer then the fire, the which turneth with the moouings of the heauens, and the next region of the ayre also, in the which is ingendered comets, the which bin called stars, for that they bin shining and mooueth as starres. After the saying of some Shepheards, the fire is inuisible, for his subtilty, and not for his clearenes, for as much as a thing is more cleare, of so much it is the more visibible, for we see the skies well, but not the fire, for it is ouermuch more subtile then the ayre that is inuisible, for the same cause the earth & the water bin thick, and therfore they bin visibible. The skies bin neither properly heauy, ne light, hard, ne soft, cleare, ne darke, hot ne cold, sweete, ne sower, colour ne sowne, ne such other qualities, saue that they bin hot in vertue, for they may cause heate here beneath by their lights, moouings and influences, and be improperly hard, for they may not be diuided ne broken. And also they beene improperly colours of light in some partes, and bin thicke, as bin the parties of the starres. In the which there may no starre ne other party be aduised and put to, nor none may be diminished ne taken away, and they may neither increase, ne waxe lesse, nor be of other figure then round, ne they may not change, ne payre, ne waxe old, ne be corrupted, ne altered, but in light onely, as in time of the eclipse of the Sunne and Moone, ne they may not rest and stand still, ne turne any other waies, later ne sooner, in part, ne in al, ne behaue them otherwise, then after their common course, but by miracle diuine, and therfore the starres and skies beene of another nature then the elements & the things of them composed, the which bin transmutable and corruptible. The elements and all things of them composed bin enclosed within the first skie, as the yolke of an egge is inclosed within the white, and the first sky is inclosed of the second, and the second in the third, and the third in the fourth, and so of the other. The first skie next the elements, is the sky of the moone, next is the sky of Mercury. And next is the sky of Venus, then is the skie of the sun, then it of Mars, then that of Jupiter, and after it of Saturne. And thus beene the skies of the planets after their order. The eighth skie is of the starres fixed, and beene called so for that they moue more regularly, and after one gyffe then the planets do. Then aboue that is the first mobile, in the which nothing appeareth that Shepheards may see. Some shepheards say that aboue this is skye is one immobile, for it turneth not, and aboue that is one of Crisfall, ouer the which is the sky imperiall,

The Shepherds Kalender.

imperiall, in the which is the throne of God, of the which skie Shepherds ought not to speake, but onely of the first mobile, and that it containeth al together called the world. Of one thing they marvaile much, that is, how God hath distributed the stars, that he hath put none in the ninth skie, and hath put so many in the eight skie, that they may not be numbered, and in each of the other seven but one onely, in calling the sunne and the moone starres, as appeareth in the figure hereafter.



Hereafter the great maister Shepheard sheweth moze plainely of the foure elements, and of the similitude of the earth, and howe that euerie planet is one aboue another, and telleth which of them be masculine, as these five, Saturne, Iupiter, Mars, Sol, and Mercury. And of two feminine, as Venus and Luna: and which of them is northerly and southerly, and which beene orientall or occidentall.

Of the mouings of the skies and planets.

Chap. xxxii.

Some



The Shepheards Kalender.



Some moouings bin of the skyes and planets that exceedeth the vnderstanding of shepheards, as the moouing of the firmament, in the which bin the starres against the first mobile in an hundred yeare one degree, and the moouing of the planets in their eclipses, of the which how well the Shepheards be not ignorant of all, yet they make no mention here, for it sufficeth them onely of two, whereof the one is from orient into occident aboue the earth, and from occident in the orient, vnder it, that is called the diurnall moouing, that is to say, that it maketh from day to day, xxiiii. houres, by the which moouing the ninth skie, that is the first mobile, draweth after, and maketh the other skies to turne that bin vnder it. The other moouing is the seven planets, and is from occident to orient aboue the earth, and from orient into the occident vnder it, and is contrary to the first, and beene .he two moouings that
Shepe

The Shepherds Kalender?

Shepheards knowledgeth, and how wel they bin opposites, yet moue they continually, and bin possible, as it is shewed by example. If a ship on the sea came from orient into occident, and that he of his own mouing went, in the ship softly toward orient, this man should moue a double mouing, whereof one should be of the ship and of himselfe together, & the other should be of his owne mouing, that he maketh softly toward orient. Semblably the planets bin transported with their ship from orient into occident by the diurnall mouing of the first mobile, but later and other wise then the fixed starres, by that that each planet hath his proper mouing, contrary to the mouing of the starres, for the Moone maketh a course lesse in a moneth about the earth, then a star fixed, and the sunne a course lesse in a yeare, & the other planets in certaine time, each after the quantity of his mouing. Thus it appeareth that the planets moue two mouings, some Shepheards say pose by imagination that all the shyes ceased to moue by the dayly mouing, the Moone would make a course in going from the occident into the orient, in as much time as lasteth now xxviii. dayes and eight houres, and Mercury, Venus, and Sol would make in manner course in the space of a yeare, and Mars in two yeare or there about, and Saturne in thirty yeare or there about. for now they make theyr course of reuolutions, and accomplish theyr proper mouings in the time here named. The proper mouings of Planets is not straight from occident to orient, but it is as sideway, & shepheards see them sensible, for when they see the Moone before a star one night, the second or third night it is behind, not straight toward orient, but shal be drawed one time toward Septentrion, & another time toward Midday, and this is because of the latitude of the zodiake, in the which be the twelve signes, vnder whom the Planets raigneth.



Of the Equinoſtiall and zodiake that be in the twelue ſkies, that containeth the firmament vnder it. Chap. xxxiii.

35

Ne fil pueri qui respicitur froma Lari

The Shepheards Kalender.

In the conceaue of the first mobile, Shepheards imagine to be the two circles, and they bin there royally, the one is as small as a threed, and it is called equinoctiall, and the other is large, in manner of a girdle, or as a garland of flowers, which they call the zodiake, and these two circles diuideth the one and the other egally, but not straght. For the zodiake crosseth crookedly, and the places where it crosseth bin sayd Equinoctials. For to vnderstand the Equinoctiall, we see sensibly all the sky turne from orient into occident, and it is called the daily mouing of diurnal, then ought one to imagine a straight line that passeth through the middle of the earth, comming from the one ende of the sky to the other: about the which line is made this moouing, and the two endes bin two poynts in the sky that mooueth not, and bin called the Poles of the world, of the which one is ouer vs, by the starre of the north, that alwaies appeareth vnto vs, and is the Pole Artike or Septentrional, and the other is vnder the earth, alwayes hid, called the pole Antartike, or pole Austral, in the middelt of the which pole, in the first mobile, is the cyrcle Equinoctiall egally before in the part, as in the other of the sayde Poles & after this circle, is made & measured the dayly mouing of xiiii. houres, that is a natural Day, and it is called, equinoctiall, for that when the sun is in it, the day & the night been equall through all the world. The large zodiake as sayd is in the first mobile, also it is as a gyrdle mannerly figured and set with Images of signes intrayled subtilly and well composed, and set with fixed starres, as shynning carbuncle or precious gems ful of great vertue, set by the middle, right nobly adourned: in the which zodiake be foure principal poynts that diuideth them equally in foure parts. One is hye, called γ solstice of summer, another is low, called the solstice of winter, which is when the sun is entered in Capricorne, then it is the shortest day of winter, and men cal it equinoctiall of haruest that the sunne entereth in Libra, in the moneth of September. And the other is called equinoctiall of primetime that the sunne entereth in Aries in the moneth of March. The which foure parts diuided each in iii. equal parts, maketh twelue parts, that be called signes, named Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces. Aries beginneth in the Equinoctiall, and crosseth the zodiake, and when the sunne is there, it beginneth to decline, that is to say, approaching Septentrion, and towarde vs it extendeth to the orient. Then is Taurus second, Gemini the thyrd, and so of other as the figure hereafter sheweth. Also euery signe is diuided in xxx. degrees, and be in the zodiake ccc. lx. degrees, and euery degree diuided by lx. minutes, euery minute in lx. seconds, euery second into lx. thyrds, and this diuision sufficeth for Shepheards.

Here

Reprinted from the original in 1750

The Shepheards Kalender.

Here followeth the storie of the twelue signes. Chap. xxxiii.



Shepheards knowledge
eth a subtil variation
in the skyes, and is for
thre starres fixed bee
not vnder the same de-
grees of the Zodiake
that they were created,
because of the moouing
of the firmament, the
which been against the
first mobile in an hun-
dred yeare of one degree
for the which mutation
the sunne may haue o-
ther regard to a starre,
and other signification
then it had in the time
passed, and also when
the booke was made,
for that the starre hath
changed his degree or
Signe vnder which it
was.

And this often times
causeth them that make
prognostications and
iudgements coming
to fayle.

All the cycles of the
skie bin narrow and small, except the zodiake, which is large, and contai-
neth in length three hundred and threescore degrees, & of largenes twelue,
the which largenesse is diuided by the middle, sixe degrees on the one signe,
and sixe on the other, and this diuision is made by a line named eclipsyke,
and is the way of the sunne, for the sunne neuer departeth vnder that line, &
thus it is alway in the middle of the zodiake, but the other planets beene al-
wayes on the one side, or of the other of the sayd line, saue when they beene
the head or in the taile of the Dragon, as the Moone, that passeth twise in
a moneth, and it happen when it reneweth it is eclips of the sunne, and if
it happen the full moone, and that it be right vnder the nadyr of the sunne,
it is generall Eclips, and if it be but a part, it is not scene: when it is Eclips
of

The Shepheards Kalender.

of the sunne, it is not generall through all the climates, but onely in some, but when it is eclips of the Moone, it is generall ouer all.

Of two great circles, that is to say, one Meridian, and the other Oryson, that intersequeth the one the other, and crosseleth directly.

Meridian is a great circle imagined on the skie, which passeth by the poles of the world, & by the poynt of the skie right ouer our heads, the which is called Zenych, and when the sunne is come ouer from Orient vnto that circle, it is midday, and therefore it is called Meridian, and the halfe of that circle is ouer the earth, and the other vnder it, that passeth by the poynt of midnight, directly opposite to Zenych, and when the sunne toucheth the part of the circle, it is midnight, and if a man go toward orient or occident, he hath new Meridian, and therefore it is sooner midday to them that be towarde Orient, then to other: if a man stand still, his meridian is one still, or if he go towarde midday or septentrion, but if hee stirre hee hath other Zenych, and these two circles crosseleth directly: orizon is a great circle that diuideth the part of the skye that we see, from that we see not. And Shepheards say, that if a man were in a plaine country, he should see lustly halfe of the sky, which they call their emisphery, that is to say, half spheate, and orizon is ioyning nigh to the earth, of the which orizon the enterie is the middle, and is the place in the which we bin: thus each is alwayes in the midst of his orizon, and zenich is the pole, & as a man transporeth him from one place to another, he is in the other places against the sky, & hath other zenych and other orizon, all orizon is right other oblike. They haue right orizon that abideth vnder the Equinoctiall, and haue their zenych in the equinoctiall, for their orizon intersequeth and diuideth the equinoctiall, even by the twoo poles of the world, in such wise, that none of the poles of this world is raised above their orizon, ne depriued vnder it, but they that habite otherwhere then vnder the equinoctiall, haue theyr orizon oblike, for their orizon followeth and diuideth the Equinoctiall side way, and not right, and there appeareth to them of all times, one of the poles of the world, raised above theyr orizon, and the other been euer hidde, so that they see them not, moze or lesse after diuers habitations, and after that they bee of farnesse from the Equinoctiall, and the moze that the one pole is raised, the moze is the orizon oblike, and the other pole depriued, and is to wit, that there is as much distance from the orizon to the pole, as is from the zenich to the Equinoctiall, and that zenych is the fourth part of Meridian, or the middell of the bow dyurnall, of the which the twoo endes bee on the orizon. And also that of the pole vnto the Equinoctiall, is the fourth part of all the roundnesse of the skyes, and also of the Meridian circle, alth it passeth by the poles, and crosseleth the Equinoctiall directly. Example of the orizon of Paris after the opinion of Shepheards, ouer the which orizon they say
is that

The Shepheards Kalender.

that the pole is raised *xliv. degrees*, wherfoze they say also that from *y zenich* of Paris vnto the equinoctiall be *xliv. degrees*, & that from the orizon vnto the zenich, is the fourth part of the Meridian circle, be *lxxx. degrees*, and from the pole to the zenich be *xli. degrees*, and from the pole vnto *y solstice* of summer be *lxii. degrees*, and from the solstice vnto the equinoctiall bin *xxiii. degrees*, there be from the pole vnto the equinoctiall *lxxx. degrees*, and is the fourth part of the roundnes of the sky: from the equinoctiall vnto the solstice of winter be *xxiii. degrees*, & from the solstice vnto the orizon *xliii. Thus* shall the equinoctiall be rayfed ouer the orizon *xli. degrees*, and the solstice of summer *lxiiii. degrees*, in the which solstice is the sun at the heure of noone the longest day of summer, & then it entreth into Cancer, and is most nearest to our habitable parts that may be. And when the sunne is in the solstice of winter, the shortest day of the yeare at the houre of noone, it entereth into Capricornus, and the said solstice is not raised ouer the orizon of Paris, but *viii. degrees*. The which eleuations and risings a man may find plaineely, so that he know one only, and in euery region in likewise after the scituation.

Of the two other great circles of the skie, and foure small.

Two great circles bin on the skye, named colours, that diuideth the skies in foure egall parts, and crosseth their selfe directly, the one passeth by the poles of the world, and by the two solstices, and the other by the poles also, and by the two equinoctials. The first small circle is called the circle Arctike, because of the pole zodiack about the pole Arctike, and his like is to his opposite, named the circle Antartike. The other two bee named Tropikes, the one of summer, and the other of winter. The Tropike of summer is cause of the solstice of summer, beginning of Cancer, and the Tropike of winter of the solstice of winter, beginning of Capricorne, and bin egally distant one circle from the other. Here ought to be noted that the distances of the pole arctike, to the circle arctike, and the distance of the tropike of summer to the equinoctial, and that of the equinoctial to the tropike of winter, and from the circle antartike to the pole antartike, are iust egal, each of *xxiii degrees and an half*, or therabout, then the distance from the equinoctial to the tropike of summer, and from the circle arctike to the pole, make together *xlvi. degrees*. The which take away of the quarter betweene the pole and the equinoctiall, whereas bin *lxxx. degrees*, saue that there abideth *xlvi. that bin* the distance betweene the tropike of winter, and the circle antartike, and these circles beene sayde little. for they bee not so great as the other, neuerthelesse they bin diuided each by *ccc. lx. degrees* as the greatest.

Of the rising and resconsing of the signes in the orizon. Chap. xxxv.

The Shepheards Kalender.



Oryson and emispery differed, for oryson is the circle that diuideth the part of the sky that we see, from that vnder the earth that we see not. Also oryson is a circle that mooueth not, but as we moue from one place to another, but emispery turneth continually, for one part riseth and mounteth ouer oryson, & the other part resconseth and entereth vnder it: thus oryson riseth ne resconseth. Meridia also riseth not, ne resconseth. Equinoctial is the diurnal circle, that riseth & resconseth regularly, as much in one houre as in another, and all in xxiii. houres: Zodiacke the large circle and oblique, whereon the signes been, riseth and resconseth alon a day naturall, but not regularly, for it riseth moze in one houre then in another, for that is euer ouer our oryson is oblique, and diuideth the zodiacke in two parts, whereof one is euer ouer our oryson, and the other vnderneath. Thus halfe of the signes riseth ouer our oryson every day artificiall, be it short or long, and the other halfe by night, wherefore it behooueth that in the dayes that be shorter then the nights, the signes riseth sooner, & in long dayes moze at leysure, and thus the zodiacke riseth not regularly in these parts as the equinoctiall, but there is double variation, for half of the zodiacke, that is from the beginning of Aries vnto the end of Virgo, altogether taketh as much time in rising, as halfe the equinoctiall that is by it, and they begin to rise in a moment, & end in a moment also. But this halfe of the zodiacke riseth sooner in the beginning, and this halfe of the equinoctiall moze at leysure, and this is called their obliquement. Also the other half of the zodiacke, that is from the beginning of Libra vnto the end of Pisces, and halfe of the Equinoctiall that is by it, beginneth and loneth to rise together, but the equinoctiall in that part in the beginning riseth sooner, & the zodiacke moze at leysure, and this is called rising directly. And whether that riseth sooner, the equinoctiall or the zodiacke, yet alwaies they end together. Example of the two moouings aforesayd, as if two men went from London to Windsoze, and departed both together, and that at the beginning the one go fast and the other softly, he that goeth fast should be sooner in the mid way then the other, but if he that went fast to the mid way go softly and the other fast, they shall be both at once in Windsoze. Also the halfe of the zodiacke from the beginning to Cancer vnto the end of Sagittary, in rising beareth moze then halfe the Equinoctiall, so that this halfe riseth all right, and the other halfe of the zodiacke riseth obliquely.

Of the diuisions of the earth, and of the regions.
Chap. xxxvi.

The Shepheards Kalender.



First ere we speake of the stars and knowledge that shepheards haue, wee will saye of the diuision of the earth, and of his parts after their opinion. Wherefore it is to be noted that the earth is round, and therefore as a man goeth from one country to another, he hath other orizon the he had, and there appeareth other part of the sky, and if a man went from Septentrion straight toward Mid-day, the pole artike to him shalbe lesse rayled, that is to say, more nigh approaching to the earth, and if he went contrariwise, it shuld be more raised that is to say, appearing higher, and

therefore if he went toward midday vnder a meridian wheele, that the pole Artike were lesse raised ouer his orizon by the xxx. part of one of the vi. part, of the arke Meridian, he shoud passe the xxx. part of the vi. partes of halfe the circuite of the earth, & to him the pole shuld be lesse raised by one degree, or to the contrary, till it were more raised of one degree, then he shoud passe one degree of the circuite of the earth, of the which al the degrees together bin ccc. lx. And one degree of the earth containeth xlii. leagues and a halfe, or thereabout, and euerie league is two mile. And as the sphere of the skie is diuided by the foure lesse circles fīue parties called Zones, so the earth is diuided into fīue regions, whereof the first is betweene the pole artike and the circle artike. The second is betweene the circle artike, and the tropike of summer. The third is betweene the tropike of summer and the tropike of winter. The fourth is betweene the tropike of winter, and the circle antartike. The fift betweene the circle antartike and the pole antartike. Of the which parts of the earth some shepheards say that the first and the fift bin inhabitable for they ouer great coldnesse, for they bin too far from the sun. The thyrd that is in the middle, is too neare vnder the way of the sun, and is inhabitable for the great heate. The other two parts, the second and the fourth, be neither too neare ne too far from the sunne, but be moderate in heate and cold, and therefore they bin habitable if there be no other letting: and pose that it be true, yet it is not possible to passe ouerthwart the region vnder the way of the sunne called zone, turned to go from the second to the fourth. For some shepheards would haue passed that would haue shewed it, wherefore they say that there is no Region habited but the second, wherein we and al other bin.

Of the variation that is for diuers habitations and regions of the earth. Chap. xxxvii.

Shepheards

The Shepheards Kalender.

Shepheards say, that if it were possible that the earth were inhabited all about, and pose the case that it were so, first they that inhabite vnder the Equinoctiall haue alwaies the dayes and the nights equall, and haue the if poles of the world at the two corners of the orizon, and may see al the stars when they see the two poles, and the sunne passeth twice a yeare ouer them, that is, when it passeth by the equinoctials. Thus the sunne is to them the one halfe of the yeare toward the pole artike, and the other halfe toward the other pole, and therefore they haue two winters in a yeare without great cold: one is when we haue winter, and the other when we haue summer. Semblably they haue two summers, one is in March, when we haue primetime, and the other in September, when we haue haruest, & by this they haue foure solstices, two hie, when the sun passeth by their zenich, and two lowe, when it declineth one way or other, & thus they haue foure vmbres or shadowes in a yeare, for when the sunne is in the equinoctes twice a yeare, in the morning their shadowes be in the occident, and at night in the orient, and then at noone they haue no shadowes, but when the sunne is in the signes septentrionales, their shadowes be toward the parts of the signes meridionales, and so againe ward. Secondly, they that inhabite betweene the Equinoctiall and the Tropike of summer, haue in likewise two summers and two winters, and foure shadowes in a yeare, and they haue no difference of the first, saue that they haue longer dayes in summer, and shorter in winter, for as the Equinoctiall lengtheneth, in likewise doth the dayes in summer, and in that part of the earth is the first climate, and almost halfe of the second, & is named Traby, wherein is Ethiopia. Thirdly, they that inhabite vnder the Tropike of summer, haue the sunne ouer their heades, and at the day of the solstice of summer at noone, they haue their shadowes smaller then we haue, and there is a part of Ethiopia. Fourthly, they that be betweene the Tropike of summer and the circle artike, haue longer dayes in summer then the abouesayd, in as much as they be further from the Equinoctiall, and shorter in winter, and they haue the sun ouer their heades, ne toward septentrion, and that part of the earth we inhabit. Fifthly, they that inhabite vnder the circle Artike, haue the ecliptike of the zodiacke to the p orizon, and when the sun is in the solstice of summer, it reconceth not, & thus they haue no night, but natural daies of xliiii. houres. Semblably when the sun is in the solstice of winter, it is natural day when they haue continuall night, and that the sun riseth not to them. Sixthly, they that be betweene the circle artike and the pole artike, haue in summer diuers natural daies, that be to them one day artificial without any night. And also in winter be many natural daies, which are to the alwaies night, & the more that it approacheth the pole, the more is the artificial day of summer long, & dureth in some place a weeke, in other a moneth, in other twoo. in other three, in other more, & proportionally the night is greater, for some of the signes be cuer on their orizon, and some alwaies vnder, and as long

The Shepheards Kalender.

as the Sunne is in the signes above it is day, & while it is in the signes bnderneath it is night. Seuenthly, they that inhabite right vnder the pole, haue the sunne halfe of the yeare on their orison, and haue continuall day, & the other halfe of the yeare continuall night, & the equinoctiall is in their orison that diuideth the signes, six above and six beneath, wherefore when the sun is in the signes that be hie, and toward them, they haue continuall day: and when it is in the signes toward midday, they haue continuall night, & thus in a yeare they haue but one day and one night. And as it is said of that part of the earth toward the pole Arctike, a man may vnderstand of the other halfe, and of the habitations towards the pole Antartike.

The diuision of the earth, and of the part inhabited.

Shepheards and other as they diuide the earth inhabitable in vii. parts that they call climates. The first Diemerous. The second climate Diaciens. The third Balstrandz. The fourth, Diarhodes. The fift climate Diaromes. The sixt Daboristnes. The seuenth Diaripheos. Of the which each hath his longitude determined, and the latitude also, and the nearer they be to the Equinoctiall, the longer they be, and larger, & proceed in longitude from orient to occident, & in latitude, from midday to septentrion. The first climate after some shepheards containeth in length halfe the circuite of the earth, that is, two hundred thousand and foure hundred mile, and it hath a hundred thousand and two hundred mile of length. The second and so of the other, for the lessing of the earth comming toward Septentrion. To vnderstand what a climate is, after the saying of the Shepheards. A climate is a space of earth equally large, whereof the length is from orient to occident, and the breadth is comming from midday, and from the earth inhabitable toward the Equinoctiall, drawing to septentrion, as much as an horologe or clocke changeth not. For in earth habitable the clocks change vii. times in the breadth of the climates. It is of necessity to say that they be seuen, and where the variation of horologes is, there is the diuersitie of climates, howbeit that such variation properly ought to be taken in the middst of the climates, and not in the beginning or end, for the proximity and couenance the one of the other. Also one climate hath alwaies a day artificiall of summer, shorter or longer then another climate, and this day sheweth the difference in the middst of euery climate, better then the beginning or end, the which thing wee may sensibly know at ele. and thereby iudge the difference of the climates. And it is to be noted that vnder the Equinoctiall, the daies and the nights in all times are equall, each of twelue houres, but comming toward septentrion the daies of summer longeth, & the winter daies shortneth, & the more that one approacheth septentrion, the more wareth the daies in such wise, that at the fine of the last climate the daies in summer be longer by three houres &

The Shepheards Kalender.

an halfe, then they be at the beginning of the first, and the pole is more ray-
sed by xxxviii. degrees. At the beginning of the first climate, the longest day
of summer hath xii. houres and xlv. minutes, and in the pole is raised on the
orizon xii. degrees and xlv. minutes, and the mids of the climate the longest
day hath xiii. houres, and the pole raised xvi. degrees, and the latitude dures
vnto the longest day of summer that is xiii. houres, and xv. minutes, and the
pole raised xx. degrees and an halfe, which largenes is cccc. xl. mile of earth.
The second climat beginneth at the end of the first, and the mids is there as
the day hath xiii. houres and an halfe, and the pole is raised ouer the orizon
xxiii. degrees and xv. minutes. And the latitude dureth vnto there as the
longest day hath xiii. houres and xlv. minutes, and the pole is raised xxvii.
degrees and an halfe, and this largenes containeth of earth cccc. miles
fift. The third clymate beginneth at the end of the second, and the mids is
there as the day hath xiii. houres, and the pole is rayled xxx. degrees and
xlv. minutes, and the latitude extendeth vnto there as the longest day hath
xiiii. houres, and xv. minutes, and the pole is rayled xxxiii. degrees, and xl.
minutes. The fourth clymate at the end of the third, and the mids is there
as the longest day hath xiiii. houres and an halfe, and the pole is rayled xxvi.
degrees and xx. minutes, the latitude dureth vnto there as the longest daye
hath xiii. houres, and xlv. minutes, and the pole is rayled xxx. degrees, and
the largenelle contayneth of earth ccc. mile. The fifth clymate at the end of
the fourth, and the mids is there as the longest day hath xv. houres, and the
pole is rayled xli. degrees xxx. minutes, and the latitude dureth vnto there
as the longest day hath xv. houres and xv. minutes, and the pole is rayled
xlvi. degrees and an halfe, and the largenelle containeth of earth cc. lii. mile.
The sixt clymate at the end of the fifth, and the mids is there as the longest
day hath xv. houres and an halfe, and the pole is raised ouer the orizon xlv.
degrees, and xxxiii. minutes, of which the largenes dureth vnto there as the
longest day hath xv. houres and xlv. minutes, which largenelle contayneth
of earth cc. xii. mile. The seventh clymate at the end of the sixt, and the mids
is there as the longest day hath xvi. houres, and the pole is raised xlviii. de-
grees and xl. minutes, the latitude extendeth vnto there as the longest day
hath xvi. houres and xv. minutes, and the pole is rayled fifty degrees and
an halfe, and the largenelle of the earth contayneth c. lxxvi. mile.

A maruellous consideration of the great vnderstanding
of shepheards.

If case were after the length of the clymates one might goe about the
earth fro Orient to Occident to his first place, some Shepheards say
that this compasse may almost bee made. Saying that if a man went
this compasse in xii. naturall dayes, going regularly toward Occident and
beginne

The Shepheards Kalender.

beganne now at midday, he should passe every day naturall the twelfth part of the circuit of the earth, and be xxx. degrees, wherof it behooveth that the sun make a course about the earth, and xxx. degrees further or he be returned on the morrow at the meridian of the said man, and so the said man should have his day and night of xxi. houres, and should be further by the twelfth part of a naturall day than if he rested him, wherefore it followeth of necessity, that in twelve naturall dayes the said man should only have but eleven daies and eleven nights, and somewhat lesse, and that the sun should light him but eleven times, and rescomse eleven times, for eleven daies and eleven nights, every day and night of xxi. houres make xxi. naturall daies, each day of xxi. houres. In like maner it behooveth that an other man that should make this course going toward Orient have his day and night shorter than a naturall day by ii. houres, then his day and night should be but of twelve houres, then if he made this course in like space, to wit, in twelve daies and somewhat more. Thus if John made the course toward occident, and Peter toward orient, and that Robert abode them at the place whence they departed the one as soone as the other, and that they meet at Robert both together: Peter would say he had ii. days and ii. nights more than John, and Robert that he had rested a day lesse than Peter, & a day more than John, & Robert that had rested a day lesse than Peter, and a day more than John, howbeit that they have made this course in xxi. naturall dayes, or an hundred, or in x. yeeres al is one. This is a pleasant consideration among shepheardes, howe John and Peter arrive one selfe day, put case it were on sonday: John would say, it is satterday, Peter would say monday, and Robert would say sunday.

Of the Pomell of the skies a starre named the starre of the North, neere to pole
Artike called Septentrionall. Chap. xxxviii.

After the abovesaide things here will we speake of some starres in particular. And first of them that shepheards call the pomell of the skies, or starre of the north, wherefore we ought to know that we see sensibly the skie turne from Orient to Occident by the diurnall moving, that is, of the first mobile, which is made on two points opposites, that bee the poles of the skie, of the which one we see, and it is the pole Artike, and the other we see not, that is the pole Antartike or of midday, which is alway hidde vnder the earth. By the pole Artike that we see is the starre most approached that shepheards call the pomell of the skie, the which they say is the highest, and most stedfast from vs, and by which they haue the knowledge that they haue of the other starres and partes of the skie. The starres that be by the sayd pomell go neuer vnder the earth, of the which be the starres that make the chariot and diuers other, but they that be far from it, go sometime vnder the earth, as the sunne, the moone, and other planets. Under this pomell directly is the angle of the earth, in the place whereagainst the sunne is at the houre of midnight.

The Shepheards Kalender.

Of Andromeda, a starre fixed.

Aries is a signe hot and drie, that gouerneth the head of man & the face, and the regions, Babilon, Percy, and Araby. And signifieth smal trees, and vnder him at the xvi. degree, riseth a starre fixed, named Andromeda, that shepheards figureth a maid in her haire, vpon the brinke of the sea, set to be deuoured of the monsters of the sea: but Perseus, son of Jupiter fought with his sword against the said monster, and slew it, and then the sayd Andromeda was deliuered. They that be borne vnder her constellation, be in danger of prison, or to die in prison, but if a good planet take regard, they scape not death and prison. Aries is the exaltation of the sunne at the xix degree, and Aries is the house of Mars, with Scorpio, where he is most.

Of Perseus a starre fixed, Lord of the sphere.

Taurus hath the trees, plants, and imps, and gouerneth of man the necke and the throte bol. the regions Ethiopy, Egypt, & the country about, and vnder the xxi. degree riseth a star fixed of the first magnitude, that shepheards call Perseus son of Jupiter, that smote off the head of Meduse, who made al them to die that beheld her, and by no maner they might elsche w it. Shepheards say that when Mars is conioyned with this star, they that be borne vnder the constellation shal haue their heads smitten off, if god shap not remedy, & sometime they cal this star lord of the sword, and figure him a man naked, with a sword in one hand, & in the other the head of Meduse, & looketh not on it. And Taurus is the exaltation of the moone in the thyrd degree.

Of Ozyron a starre fixed, and his fellowes.

Gemini signifieth large, good courage, witt, beauty, clergy, and gouerneth of man the shoulders, arms, and hands, and the regions, Iugen, Armony, Carthage, and hath the small trees, and vnder the xxiii. degree riseth a star fixed, named Ozyron, and with it xxvi. other stars, and is figured a man armed in malle, and a sword gird about him, and signifieth great captaines. They that be borne vnder the constellation be in danger to be slain by treason, if good fortune be not with them. Gemini and Virgo be the houses of Mercury, but Virgo is it in which he loyeth most, and Gemini in the thirde degree is the exaltation of the dragons head.

Of Alhabor a starre fixed.

Cancer domineth the long and equal trees, and of the body of man the breast, the heart, the stomacke, the side, the lights, and the lungs. the regions, Armony the litle, and the region of Orient. And there riseth vnder it in the eight degree, a star fixed, which shepheards call Alhabor, that is to say, the great dog, and they say that they that be borne vnder the constellation, & that be in the ascending of the middelt of the skye, it signifieth good fortune, and if the Moorte be with it, and the partie of fortune, he that in it shall be borne, shall not be verie rich, and Cancer is the house of the Moone, and is the exaltation of Jupiter in the xv. degree.

Of

The Shepherds Kalender.

Of a starre fixed named the Lions heart.

Leo hath the great trees, that is to say, he signiozeth ouer them, and signifieth a halfe man full of anger, and of anguith, & of the body of man it beholdeth the heart properly, the back and the sides, & of regions Artitry vnto the end of the earth habitable, and vnder the xxxiii. degree ariseth a star fixed, named the Lions hart, & they that be bozne vnder the constellation, as shepheards say shall be mounted in his signiozies, or in great offices, and afterward shalbe depriued or put down, & be in danger of their liues, but if some good planet behold the sayd starre they may be saved. Leo is the house of the sunne, and Aries is the exaltation of the sunne as it is sayd.

Of the starre fixed named Nebuluse, and of another named the golden Cuppe.

Virgo gouerneth al that is sowne on earth, and signifieth a man of good courage, philosophy, largenes, & of al maner of sciences, and keepeth of man the belly & the entrailes, and the regions Algeramita, Assen, that is a regio by Jerusalem, Eufrates, and the Ile of Spain. Under the longitude of xv. degree riseth a star fixed named Nebuluse or tasse of the Lion, & is in the septentrionall latitude of the sayd signe of Virgo, vnder the which signe riseth another fixed star which shepheards call the golden Cup, and is in the xliii. degree of the said signe, toward the part meridionall. The which starre is of the nature of Venus and Mercurie, and signifieth that they which bee bozne vnder the sayd constellation, to know things woorthie and sacred.

Of the Porke espike, a starre fixed.

under the signe of Libra, that domineth the great trees, and signifieth Justice, and of a man it gouerneth the reines and the nether part of the belly, and regions the Country of Romany and of Greece. Under the xliii. degree riseth a starre fixed that shepheards call Porke espike. They that bin bozne vnder the constellation bin wel shapen, and bin honest, and do things that folke maruaile on, and reioyceth and signifieth riches by honestie, and precious marchandise, and beene commonly loued of Lords and Ladies: and Libra is one of the houses of Venus, and Taurus the other, in the which she reioyceth most, and is the exaltation of Saturne, for the weather beynneth to wax cold in this moneth of September, and Saturne is the planet and Lord of cold, that exalteth when hee entreteth into the signe of Libra.

Of the Crowne septentrionall, a starre fixed.

The Scorpion domineth the trees that bin of longitude & largenes, and signifieth fallenes, & of the body of man gouerneth the priuy places, and the regions of Heberget, and the fieldes of Traby. In the second degree ariseth a star that shepheards call the Crowne septentrional, the which when it is in the ascending in the middelt of the skye, giueth honour and exaltation to them that bin bozne vnder the constellation, and specially when it is well beholden

The Shepheards Kalender.

beholden of Sol, the Scorpio is one of the houses of Mars, in the which he reioyseth most, and Aries is the other, and is the signe wherein Mars beginneth to fall from his exaltation.

Of the Scorpions heart, a starre fixed.

The Sagittary signifieth a man full of engin and wise, and governeth the thighes of man, and regions, Ethiopie, Maharobem, and Anych. Under his first degree riseth a star fixed of the first magnitude, the which shepheards call the Scorpions heart, which when it is wel beholden of Jupiter or Venus, it raiseth them that be borne vnder his constellation to great honoz and riches, but when it is euil beholden of Saturne or of Mars, it putteth them that be borne vnder it to povertie. The Scorpion is the house of Jupiter, in the which he reioyseth most, and Pisces in his other house, and so is the sayd Sagittary the exaltation of the Dragons taile.

Of the flying Eagle, a starre fixed.

Capricornus signifieth a man of good life, wise, iresfull, and of great thought, and governeth the knees of man, and the regions Ethioppe, Araby, Gehamen, and to the two seas, and vnder his xlii. degree riseth a starre that shepheards call the flying Eagle, that signifieth the soneraigne emperours and kings. They that be borne vnder his constellation, when they be well beholden of the sunne and of Jupiter, mounteth in great segniories, and bin loued of kings and princes. Capricornus and Aquarius beene the houses of Saturne, but he reioyseth in Aquarie most, and the sayd Capricornus is the exaltation of Mars.

Of the Fish Meridionall, a starre fixed.

Under Aquarius that keepeth the legges of man to the ancles of the feet, and the regions of Hazenoth, Alemphe, and part of the land of Alphege, and a part of Egypt, in the xxi. degree riseth a starre that shepheards call the fish Meridionall. They that be borne vnder his constellation be happy in fishing in the sea of midday, and vnder the ix. degree of the sayd signe riseth the Dolphin that signifieth lordship on the sea, ponds, and riuers, and as it is sayd, Aquarius is the house of Saturne, in which he reioyseth.

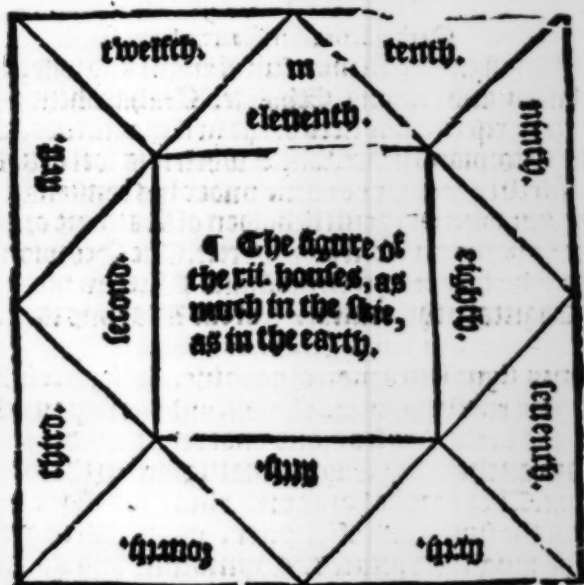
Of Pegalys that signifieth the hore of honour, a star fixed.

Pisces governeth of man the seete, and signifieth a man subtille, wise, and of diuers colours, and hath regions, Cabrasen, Torgen, and all the habitable part that is Septentrion, and part of Romanie, and vnder the xv. degree of the sayd signe, riseth a star that shepheards call Pegalus, that is the hore of honour, and the figure in forme of a faire hore. They that be borne vnder his constellation, shall be honoured among great captaines and Lordes. When Venus is with it, they be loued of great Ladies, if the sayd star be in the middes of the sky in the discending, and Pisces is one of the houses of Jupiter, and Sagittarius the other, in the which he reioyseth most, and the sayd Pisces in the xxiii. degree is the exaltation of Venus.

Of

The Shepheards Kalender.

Of the diuision of the xii. houses, as well in the earth as
in the heauens. Chap. xxxix.



The heauens and the earth may be diuided in foure parts by two circles which crosse directly ouer the two poles, and crosseth foure times the Equinoctiall line. Ech of the foure parts diuided into thre equally, is in all xii. equall partes, as well in the skie as in the earth, which shepheards call houses, and be twelue. Of the which sixe be alwayes aboue the earth, and sixe vnder it, and these houses moue not, but be alwayes each in theyr place, and the signes and planets passeth by them alwayes once in foure and twenty houres. Thre of these houses be from Orient to midnight going vnder the earth, the first, second, and the third, whereof the first vnder the earth beginneth at Orient named the house of life. The second house of substance and riches. The third that finisheth at midnight is the house of fraternitie. The fourth that beginneth at midnight comming in Occident is named the house of patrimony. The fifth following is the house of sons. The sixt finisheth in Occident, vnder the earth is the house of sickenes. The seventh beginneth in Occident on the earth, and stretcheth towards midday, and is the house of marriage. The eight is the house of death. The ninth finishing at midday is called the house of faith, of religion, and pilgrimage. The tenth beginning at midday comming towards Orient is the house of honoz and of regality. The eleventh after, that is the house of true friends.

And

The Shepheards Kalender.

And the twelfth that sitteth in orient on the earth is named the house of charity, but this matter is difficile, for shepheards knowledging the nature and property of euery of the said twelue houses, and departeth them lightly and sufficeth of that is sayd with the figure present.

Qualiter puer crescit in ventre matris suæ. Primo mense crescit cerebrum. Secundo crescut venę. Tertio & quarto habebit omnia membra sua, sed erit sine anima. Quinto incipit venere & mulum grauiabit matrem suam. Sexto circundabitur pelle, & ossa crescent. Septimo ungues crescent. Octauo crescet cor & omnia viscera preter iecur. Nono sciet mater si puer poterit bene nasci an non. Decimo crescit iecur in puero de tunc bene comparebit mulieri si bene cueniet & puero, an non, quæ in iecore irascit: quod quam cito habuit iecur tam cito nascetur vel morietur.

In quibus partibus corporis hominis sunt spiritus & intellectus. Intellectus dicitur esse in fronte. Memoria in cerebro, Ira in felle, auaricia in iecore, timor in corde, halitus in pulmone, cogitatio in venis: quia splene ridemus, felle irascimur, corde sapimus, iecore amamus: quibus quatuor elementis constantibus integrum est animal.

Of the twelue signes, which be good or bad to take iourneys
by land or water. Chap. xxxix.

Aries is good, Taurus is not so,
Gemini and Cancer will make thee glad,
But beware hardily of Leo and Virgo,
Libra for friendship, full hard is Scorpio,
Sagittary good, Capricorne perillous,
Aquary by water good, Clarks proueth so,
For best is Pisces, and most plenteous.

How the Planets raigne in euery houre. Chap. xl.

HE that wil weete how shepheards know which planet raigneth euery houre of the day & the night: which planet is good, and which is bad, ought to know the planet of the day, and seeke therefore. The first temporall houre of the sunne rising that day is for the saide planet. The second houre is for the planet ensuing, and the third for the other, as they are here figured by order, & it behoueth to go from Sol to Venus, Mercury & Luna, then come agayne to Saturne vnto xii. that is the houre before the sunnes going downe: and incontinent after the sunne is downe beginneth the first houre of the night that is for the xiii. planet, and the ii. houre of the night for the xiiii. and so vnto xii. houres for the night, that is the next houre before the sun rising, and come directly falling vpon the xiiii. planet, that is next before that of the day following. And thus the day hath xii. houres, and the night xii. also, the which be temporall houres, different to the houres of the clockes, the which be artificiall. Shepheards sayd that Saturne and Mars

The Shepheards Kalender.



be euill planets. Jupiter and Venus good, Sol and Luna halfe good, and halfe euill. The party toward a good planet is good, and the party toward the euill planet is naught. Mercury conformed with a good planet is good, and with an euill planet he is naught, and they vnderstand this as to the influences good or euill, that bin of the said planets there following.

The houres of the planets bin different to them of clockes, for the houres of clockes bin equall at all times ech of lx. minutes, but they of the planets when the dayes and the nights be equall that the sunne is in one of the Equinoces they be equall, but as soone as the dayes lengthen or shorten, so do the naturall houres. By this it is convenient alway for the day to haue xix. temporall houres, and the night also, and when the dayes be long, and the houres long, and when the dayes bin short, and the houres short, in like maner is the night, and neuerthelesse an houre of the day, and an houre of the night togither haue fiftie scoze minutes, as many as two houres for artificials, that the one leaueth the other taketh. And take we our planets, from the sunne rising, not before, vnto the sunne going downe, and all the remanent is night,

Example of that which is abouesaide.

The Shepheards Kalender.



In December the days haue but viii. houres artificials of clockes, and twelue temporals, let the viii. houres artificials be diuided in xii. equal parts, and it shal be xii. times xl. minutes, and euery party shal be a temporal houre that shal be of xl. minutes and no mo. Thus in December the temporal houres of the daie haue but xl. minutes, but the hours of the night haue foure score. For in that time the nights haue xvi. houres artificiales, which diuided in xii parts bin foure score minutes for euery temporal houre. Thus the houres of 8 nights in december haue foure score minutes, and xl. for an houre of the day: there bin sixe score minutes in two temporal

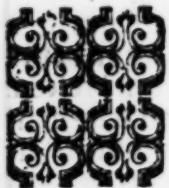
houres, as many as in two houres artificials that be ech of xl. minutes. In June is the contrary, in Mars, and in September, al houres bin equall as the dayes bin in other months by equall portion. With euery planet here afore figured bin the signes, which be the houses of the saide planets, as it is aforesaid. Capricornus and Aquarius bin the houses of Saturne: Sagittarius, and Pisces, of Iupiter: Scorpio, and Aries, of Mars: Leo, of Sol: Taurus and Libra, of Venus: Gemini of Mercury: Cancer of Luna with other significations that would be long to recount.

Hereafter followeth the nature of the seuen Planets with the dispositions
of the said Planets after the sayings of expert shepheards.



My sonne, thou shalt vnderstand,
That to auoyde all ydlenesse,
This matter oft thou take in hand,
To reade of shepheards businesse,
And specially of the planets seuen,
Of Mars, and Saturne that is full hye.
Also of Sol the middle heauen,
And vnder him Venus, Luna and Mercury.

The Shepheards Kalender.



For to know their natures all,
In sooth it is a great cunning,
And shew what may befall,
When every planet is raigning,
By their working oft we bin moued
To loue, lust, and playes of iollity,
And by some of them as Clarke haue proued,
They stirre vs to theft, murther, and bility,
Some be not good, some be bad verily,
Some be not comfortable to man ne beaſt,
Some hote, some colde, some moſt, some dry,
If thre be good, foure be worſe at leaſt.
Saturne is highest and coldest, being ful bad,
And Mars with his bloudy sword, ever ready to kill,
Jupiter very good, and Venus maketh louers glad,
Sol and Luna is halfe good and halfe ill,
Mercury is good and euill verily:
And hereafter shalt thou know
which of the seuen most worthy be,
And who raigneth hie, and who alow.
Of euery planets property,
which is the best among them all,
That cauſeth wealth, sorrow, or sin,
Tarry, and heare soone thou shalt,
Speake soft, for now I beginne.

Of Saturne.



Saturnus significat hominem nigrum & croceum
ambulando mergentem in terra qui ponderosus
est in celsu, adiungens pedes & macer recurus ha-
bens paruos oculos siccat curam: barbaram ratam,
labia spissa: calidus ingeniosus, seductor interfectior
hominemq; corpore pilosum inuictu supercilis.

Here

The Shepheards Kalender.

Here beginneth of Saturne the highest of the seven Planets.

Saturne is the highest planet of al the seven, he is mighty of himselfe, he Sgiueth al the great colos and waters, yet he is dry and cold of nature, and he comes into Cancer, and his chiefe signes be Aquary, and Capricorne, and he compasseth al the other planets: for Saturne is next vnder the first mobile that is vnder the skye, which mobile mooueth maruellously, for some shephards say that he causeth by his mouing al other planets to moue, and moueth the mobile aboue.

Saturne is so hygh that shepheards can not wel measure it, for so high reason hath power and no further, and therefore it is more than xxx. yeares ere he may runne his course. When he raygneth there is much theft bled, and litle charity, much lying, and much lawing one against an other, and great prisonment, much debate and great swearing. And much plentye of corne, and hogs, great trauel on the earth and old folke shall be very sickely, many diseases shall raygne among the people, specially in the chiefe houres of Saturne, therefore this planet is likened to age, as hard, hungry, suspicious, and couetous, that seldome is content wyth any thing, for Saturne is enemy to al things that growe and beare life of nature, for the colde and stormy bitterness of his time.

Of his proprieties.

He that is borne vnder Saturne, shall be false, enuious and ful of debate and ful of law, & he shall be cunning in currying of leather, and a great eater of bread and flesh, and he shall haue a stinking breath, and he shall be heauy, thoughtful, and malicious, a robber, a fighter, and ful couetous, and yet he shall keep counsel wel, and be wise in counselling, and he shall loue to sinne wilfully, he shall be a great speaker of tales, Fables, and Chronicles, he shall haue litle eyes, blacke haire, great lips broad shouldered, and shall look downeward. He shall not loue Sermons, ne to go to the church, and beware of his hands, and behold the ratell, and aboue his eares the planet raignes. The children of Saturne shall be great tanglers and chiders, blacke and leane in the face, thinne bearded, euil languaged, they shall be ful of law and vengeance, and wil neuer forgive til they be reuenged of theyr quarrel: and like as the planet Saturne is colde, and a causer of great frosts and snowes semblably, and he that is borne vnder him shall be cold in charity, and not misericordious, but bengible, & wil neuer be intreated. Also they shall be great cursers, and beare malice long in theyr mindes, and not forget it, they looke to be obeyed and to haue great reuerence, and commonly wil prayse themselves, and talke to themselves, and laugh at theyr owne conceit and al euils shall grow in them, and aboue al colours he shall loue blacke best. The planet of Saturne gouernes of man the ratel, and aboue the eares as is aforesaid. This planet is cause of hasty death, because he is cold and dry of nature, and therefore he is likened to melancholy. And the said Saturne raygneth in Aquary, Capricorne, and Cancer, but specially in Aquary and Capricorne.

The Shepheards Kalender.

Of Iupiter.



Iupiter significat hominem habentem albam ruborem in facie, habentem oculos non prius nigros, nec non equares & breues caluum, in aliquo dentium habentem nigredinem, pulchre facies, boni animi, bonis moribus, pulchri corporis, hominem que habentem magis oculos, pupillam latam habentem crispam.

NExt after the planet of colde Saturne is the noble planet of Iupiter, which Iupiter is very pure and cleare of nature, and not very hot, but he is al vertuous: And there is fixed in Iupiter twoo noble signes of Ioue, the one is Pisces, and the other is Sagittary, signes of none euill, nor unhappines. This planet may do none euill, he is best of all the other seven, he keepeth the liuer of man and maintayneth it ioyously, and evermore this planet doth good, and wythin twelue yeares or thereabout he passeth al the twelue Signes.

Of his proprieties.

THe man that is borne vnder hym shal loue cleantines of body, and will not ble to speake of ribau dry, and harlotry, hee shal euer loue religion, and vertuous liuing, he shal be personable of body, he shal be perfect in all manner of measures, both large and long, he shalbe white in the visage, medled wth alittle rednesse, large browes, he shalbe a satre speaker, and say wel behynd a person, he shal loue greene colour and gray, he shal be happy in merchandise, and shal haue plenty of gold and siluer, and he shal loue to sing and to be honestly merry: and of man he gouerneth the stomake and armes.

Of Mars.

THe planet of Mars is called the God of battel and of war, and he is the third planet. for he raigneth next vnder the gentle planet of Iupiter. This planet Mars is the worst of all other, for he is hot and dry, and stirreth a man to be very wilful and hasty at once, and to unhapines, one of his Signes is Aries, and the other is Scorpio, and most he is in these twoo Signes. He causeth all warres and battelles, this planet stirreth men to beare weapons, as murtherers, daggers, swordes, billes, or bowes, or some other

The Shepheards Kalender.

Mars significat ho minem rubrum, habentem capillos rufos, & faciem rotundam, leuiter homines dehonestantem, habentem oculos croceos, horribilis alpeius audacem, habentem in pede signum vel maculum, hominemque ferocem habentem acutum aspectum superbiam leuitatem & audacem.



other weapon of death, and would euer heere offighting. Therefore let euerie man be ware of the dayes of Mars, and in his chiefe houres that no man fight, for without doubt if God helpe him not, he shall be maimed or slaine. Also the houres of Mars is perillous meeting with theues for dread of slaying of true men. And Mars mounteth into the crabbe, and goeth about the twelue signes in two yere, and thus runneth his course.

Of his proprieties.

That is borne vnder Mars, in all unhappinesse is expert, hee shall be a nourisher of great death, he is full of malice, and euer doing wrong: vnder Mars is borne al theues and robbers that keepeth high waies, and hurteth true men, and nightwalkers, quartell pickers, mockers, and scoffers, and these men of Mars cause warre, murdher, and battaile, they will gladly be Smithes or workers of Iron, light fingered, and liars, and great sweaters of oathes in vengeable wise, and a great surmiser and crafty, he is red and angry, with black haire and little eyes, he shall be a great walker, and a maker of swords and kniues, and shedders of mans blood, a lecher, a speaker of ribawdrie, redde bearded, round visage, and good to be a barber and letter of blood, and to draw teeth, and is perillous of his hands, and he will be rich of other mens goods. And of the body of man Mars keepeth the gall and the raines.

Of the noble Planet Sol.

The sun is a Planet of great renowne, and king of al the planets, the sun nourisbeth euerie age, and yet is he hot and drie of nature, and the planet Saturne is to him full contrarie, for he is euer cold and the noble planet of the sunne is hot, and giueth al light, for when it is aboute the earth, it is day

The Shepheards Kalender.



Sol significat hominem habentem colorem inter cœ-
 cœum & nigrum, id est fulcra, rectum cum rubore,
 breui si aetate, et ipsum caluam, pulchra corporis, a
 pillos, parum ruberos: oculos aliquantulum croceos,
 & mixtam, habet naturam cum planctis qui cum eo fi-
 erit dimmodo digniore habet locum eius in sequen-
 tur naturam.

and when the earth doth shadow the sunne, it is night, much bee wee
 people bound to laud God for that noble planet, for he comforteth both man
 and beast, fish, and all foules that flyeth in the ayre, all thing is glad of the
 sunne, the red rose and sayre flowers, after that the sunne goeth farre into
 the west they close themselves.

Of his proprieties.

A men and women that be bozne vnder the sunne shal be very faire,
 amiable of face, and their skin shall be right white and tender, and
 well coloured in the visage with a little rednesse, and they shal haue
 a pleasure in theyr owne beauty, they shall shew theyr liues as they
 were good and holy, but they shall be secret hypocrites, if they giue them to
 religion, they shall be fortunate to great promotions, they shal be cleane and
 good of sayth, & shal be gouernors of other people, & if they be neuer so poore,
 yet shall they loue hawking and hunting with hounds & hawkes, & reioyce
 to see it. the children that is bozne vnder the sunne shal desire honoz and sci-
 erce, and shall sing very pleasantly, and they shall be of courage good & dili-
 gent, and shal desire Lordship aboue other people, they shall giue wise iudge-
 ments, and theyr wordes shall sound all sweetly, & he beare any office he shal
 be liberall, and he shal be subtil in seates of war, and many shall seeke to him
 for counsell, he shal haue profite by women, and he shall be in seruice with
 Lords, and by them shal haue aduantage for his wisdom, his signe shalbe
 in the face, he shal be smal of stature, with crispe haire and bald on the head.
 he wil seldom be angry, and of al the members in a mans body, the sunne
 keepeth the heart, as the most mightie planet aboue al other.

Of

The Shepheards Kalender.

Of the gentleplanet Venus.

Venus significat hominem album trahentem ad ingredinem pulchri corporis & capillorum, habentem parum maxillam pulchros oculos & pulchram faciem, multos capillos habentem ad album confectum rubore erasum & benevolentem.



Next after the sun reigneth the gentle planet Venus, & it is a planet feminine, and she is lady over all lovers: this planet is moist & colde of nature, and her two signes is Taurus and Libra, and in them she hath all her joy and plesaunce, she causeth joy, & specially among yong folke, for greatly she reigneth on them, and on all men that be jelous, and on women also, for jelosie is but love inordinate, as when a man or woman loveth more fervently then they should, for such would never be from the sight of their lovers, for if they be, anon they suspect them and feare to be beguiled. There is no man that loveth a woman by carnall affection, but it is by the influence of Venus and but few men can escape out of her danger. This planet Venus, ruineth in twelue monethes over the xii. signes.

Other properties.

What man or woman that is borne vnder Venus shalbe a very gay lover, pleasant and delicious, and most commonly they shal have black eyes and little browes, red lips and cheekes, with a smiling cheere, they shal love the voice of trumpets, clarions, and of other minurall and they shalbe pleasant singers with sweete voice, & full of wanton toys, plays, and scoffings, and shal greatly delight in dauncing in gamboles, with leaping & springing, and wil be playing at the chesse, and at the cardes and tables, and desire oft to commune of lust and love & couet of sweete meates and drinks, as wine, and be oft drunken, & oft desire lechery and the beholding of faire women, and the women of men likewise, and be dead fleshly lusts oftentimes, they wil desire faire clothes of gay colour, and fine

The Shepheards Kalender.

with rings of vanitie, and al vaine pleasure of the world, with saire and rich clothes, and pearles, and pretious stones, they shal loue flowers with sweete smells, yet shal they be of good fayth, and they shal loue other as well as them selues, they shalbe liberal to their frends, they shal haue few enemies, if they be browne they shalbe wel proportioned of body, if they sweare it is true, yee may beleue them: and venus governeth the thighe of man.

Of the faire planet Mercury.



Mercurius significat hominem non multum album neq; nigrum habentem colorem, frontem eleuatum, longam faciem, & nasum longum, barbam in maxillis oculos pulchros non ex toto nigros, longosq; digytos atq; perfectum magistram.

Next vnder Venus is the faire planet Mercury, and it is masculine next aboue the Moone, and there is no planet lower than Mercury, sauing onely the moone. This Mercury is very ful and dry of nature, and his principall signes be these. Gemini is the first that raignes in the armes and hands of man or woman, and the other signe is Virgo that governeth the nauil and stomache of man. This planet is Lord of speech, in likewise as the sun is Lord of light. This planet Mercury passeth and circuiteth the fix, Signes in CCXXXviii. dayes. Hereafter is shewed the disposition of the children that bee borne vnder the planet Mercury, of what condition they shal be, as doctors of Astronomy do discusse.

Of his proprieties.

Who is borne vnder Mercury shalbe very subtil of wit, and shalbe a deuout person to God, and hauz good conscience, and shalbe very crafty in many sciences, he with his wisdom and laboz shal get him many frends and louers, he shal euer solow and resort to them that be of good manners, and shalbe fortunate on sea in merchandise, he shall be very gracious, he shal haue harme by women, and when he is married men shal not sette so much by him as before, he will haue great loue to ladies and gentlewomen, but

The Shepheard's Kalender.

but yet they shal not be maisters ouer him, he will be a very good man of the church, or a religious man, and he shal not loue to go a warfare he wil hate theues and sweagers, and he shal gather great goods by his wisdom. If he be a man of this world, he shal be perfect in some handy craft, he shal loue wel to preach, and to speake faire thetore language, and to talke of philosophy and Geometry, he shal loue wel writing, and to reade euer in strange bookes, and to cast accounts of great numbers, & shal be a gay maker of ballads, songs, miteres, and rimes, he shal be perfect in the arte of Arithmeticke, and loue it, he shal loue measuring and meting, and shal be some great cloth maker, he shal be seruant to some great Lord, or a receiuer of his money, he shal haue a hie forehead, a long visage, black eyes, thin beard, a great pleader in the law, and he will meddle with other mens deedes if they do not well, and say against it: & Mercury governeth the thighs, flanches, and belly.

Of the Moone.

Luna significat hominem album confectum rubore iunctis supercilij beneuolem, habentem oculos non ex toto nigros, faciem rotundam, pulchram naturam, & in facie eius signum in initio quod creuit, significat fruendum quia decreuit.



It is to be vnderstood that the lowest planet of the seven is named Luna, which we call the Moone, and is called feminine or female, and is called among the shepheards the Lady of the night, for the chiefe light and cleernes that is by night, is by the preience of the moone, for the moone is much neerer approached vnto vs than any starre is, and therefore she giues vs much more light than the stars do: and also the moone is Ladie of moisture, and ruleth the sea by ebbe and floud. The Moone taketh her light of the sunne xxiij. times in a yeare, and also the Moone is cold and moist of nature, and her coloz is much fairer than silver, and her chiefe house is Cancer, and there is none of the other planets that is so slow, and goeth so litle circuit as both the moone, and shee descendeth into Scorpio, and she goeth about the xiiij. signes in xxviij. daies and then changeth, and is called new,

L iiii

Of

The Shepheards Kalender.

Of her proprieties.

Such men and women as be borne vnder the moone shall be lowly and serviceable, and very gentle. And if it be a maidechild she will be very shamefast and womanly, and they shall be well favoured both man and woman, their faces shall be full and round, and they shall be very patient folkes, and will suffer much wrong ere they be reuenged, and will be soft of speech, and very courteous, and shall liue honestly with such as God shall send them, and will haue vertuous company, they shall be well formed of body, and haue merry looks, and loue honestly to be glad, and will liue very chastly, and loue greatly the vertue of cleannesse both in word and deed, they hate lecherous talkers, and speakers of ribawdery, their colour shall be mixed with a little rednesse, they shall gladly go arrayed in many coloured clothes, and they shall soone sweat in the forehead. Also they will haue great desire to be maisters and mistresses ouer great streams, riuers and foulds, and deuisse many proper engines to take fish. Looke what they say it shall be true and stedfast, and they shall be very honest, and good goers on foote, and comfort sicke persons, they shall loue well to talke sometime of matuels, they shall not keep hatred long in their minde, they shall appease the people vnder colour with theys communications, as wel as other should do with siluer. Honest women will they loue, they will hate harlots and brothels, and shall nourish their children by in vertue and good maners. And the lightes and the braines of man is vnder the gouernance of Luna.

Thus endeth the seauen Planets with their proprieties.

Of the Phyzyonomy of Shepheards.

Phyzyonomy of the which bin spoken afore, is a science that Shepheards haue to know the naturall inclination of man and woman, good or euil, by diuers Signes on them in beholding them only. The which inclination we ought to follow if it be good, but if it be euill by vertue and strength of vnderstanding we ought to eschew and auoyde it, and to withstand the said euill inclinations, Shepheards vse this science none other wise. The prudent, vertuous, and wise man, may be of all other, as touching theys maners, other wise than their signes shew in their raigne. Thus the things demonstrated, as to vice is not in a wise man, though the signe be so, as an ale stake, or a signe is sometime hanged afore a house, in the which oftentimes is no ale. Howbeit that a man by his wisdom and vnderstanding follow not the euill influences of the celestiall bodies that be vpon him, and yet hee corrupteth not the signes and demonstrations of the said influences, but those Signes naturally haue signification on them in which they be, for to haue naturally that which they signifie, whether a man haue them or not, where.

The Shepheards Kalendar.

wherefore shepheards say, that the most part of men and women followe their naturall inclinacions to vice or vertue, for that the most part of them be not wise and prudent as they ought to be, and they vse no vertue of their owne mindes, but ensuew their sensuality, and by this the celestiaill influence, of the which is shewed by signes exterior, and of such signes is the sayd science of Astrology. For the which it behooueth first to know that the time is diuided into foure parts, as it hath beene said afore, that is to wit, Primetime, Summer, Harvest, and Winter, that bee compared to the foure elements, Primetime to the aire, Summer to the fire, Harvest to the earth, and Winter to the water. Of the which foure elements every man and woman is formed and made, and without the which none may liue. The fire is hot and dry. The aire is hot and moist. The water is moist and cold. The earth is cold and drye. Also they say that the person on whome the fire domineth, is cholerike of complexion, that is to say, hot and dry. He on whom the aire domineth is sanguine of complexion, that is to say, hot and moist. He on whom the water domineth is flumattike of complexion, that is to say, moist and cold. He on whome the earth domineth, is melancholike of complexion, that is to say, cold and dry. The which complexions they know and discernie the one from the other by signes that be sayd hereafter.

Of the foure complexions. Chap. xli.



The Cholerike hath nature of fire hot and dry, and naturally is leane and slender

The Shepheards Kalender.

Slender, conetous, irefull, hottie, bainelesse, foolish, malicious, deceitful, and subtil, where he applieth his wit. He hath wine of the Lion, that is to say, when hee is drunken he chideth, fighteth, and commonly he loueth to bee clad in blacke, russet, and gray.

The Sanguine hath nature of aye, hot and moist, he is large, plenteous, attempered, amiable, abundant in nature, mery, singing, laughing, liking, ruddy, and gracious. He hath his wine of the ape, the more he drinketh the merrier he is, & draweth to women, & naturally loneth high coloured cloth.

The Flumatike hath nature of water, cold and moist, he is beaule, slow, sleepe, ingenious, commonly he spitteth when he is moued, & hath his wine of the sheepe, for when he is drunke hee accounteth himselfe wisest, and he loueth most greene colour.

The melancholie hath nature of earth, cold and drie, he is beaule, conetous, a backbiter, malicious, & slow. His wine is of the hog, for when he is drunken he desireth sleep and to lie down, & he loueth cloth of black colour.

The iudgements of mans body. Chap. xlii.

To come to our purpose of speaking of visible signes, we will beginne to speake at the signes of the head. First we aduertise that one ought to be ware of all persons that hath default of members naturally, as of foote, hand, eye, or other member, and though he be but a cripple, and specially of a man that hath no beard, for such be inclined to diuers vices and euils, and one ought to escheue his company as his mortall enemy. Also the shepheards say that much and plain haire signifieth a person piteous and debonaire. They that haue red haire be commonly ireful and lack wit, and bin of litle truth. Blacke haire, good visage, and good colour, signifieth verie loue of Justice. Hard haire signifieth that the person loueth peace & concord, and is of good and subtil wit. A man that hath black haire and a red beard, signifieth to be lecherous, dissolal, a baunter, and one ought not to trust in him. The yellow haire and crispe signifieth a man laughing, merie, lecherous and deceitful. Blacke haire and crispe signifieth melancholie, lecherie, euill thought, and very large, hanging haire signifieth wit with malice. Great plenty of haire in a woman signifieth boytousnesse and couetise. A person with great eyes is slouthfull, vnshamefull, inobedient, and weeneth to know more then he doth: but when the eyes bin meane ne too big, ne too smal, and that they be not too blacke nor too greene, such a man is of great vnderstanding, curtesie, faithfull, and trusty. A person that is bleare eyed, goggled, and squint, signifieth malice, vengeance, cautell, and treason. They which haue great wide eyes, and hath long haire on their browes and eye lids, signifieth foolishnesse, hard of vnderstanding, and robust witte, and be euill by nature. The persons which haue their eyes moouing fast from one side to another, and haue their sight sharpe and quicke, signifieth fraud and theft, and is of litle trust. The eyes that bin blacke, cleare, and shining, beene the best and the most certaine, and signifieth witte and discretion, and such a person

The Shepheards Kalender.

person is worthe to be loued, for he is full of trueth, and of good conditions. The eyes that bin ardent and sparkling, signifieth strong heart, force, and puillance. The eyes that bin whitish and fleshy, signifieth a person inclined to vice, lechery, and full of fraude. Shepheards say that when a person beholdeth often as abashed, shamefast, and fearefull, and that in beholding it seemeth that he sigheth, and he hath small droppes appearing in his eyes, then it is for certain that such persons loueth and desireth the wealth of them that they behold. But when any looketh in casting his eyes aside, as by wantonnes, such persons be deceitfull, and purchaseth to greue him, and such persons will dishonour women, and they ought to be taken heede of, for such looks bin false, lecherous, and deceiueable. They that haue small grayish eyes and sharpe, signifieth a person melancholious, hardy, an euill speaker and cruell. And if a litle beine appeare betweene the eyes and the nose of a wench, they say that it signifieth virginity, and in a man subtilty of vnderstanding, and if it appeare great and black, it signifieth corruption, hate, and melancholy in women, and in man rudenes and default of wit, but that beine appeareth not alwaies. But the eyes that bin yellow, haue no haire on the browes, signifieth meselry and euill disposition of body. Great haire and long, signifieth rudenesse, hard, engine, and lechery. The beeteled browes signifieth malice, cruelty, lechery, and enuy. And when the browes bin thin, it signifieth subtilty, engine, wit, and saythfulnesse. Hollow eyes and hanging browes, signifieth a person full of euill saying, of euill thought, a great drinker, & commonly applieth his mind to malice. A little short visage and a small necke, a little slender nose, signifieth a person of great heart, hasty, and irefull. A long nose and high, by nature signifieth prowesse and hardines. A short reised nose signifieth hastines, lechery, hardines, and an vnderfaker, a hooked nose that boweth to the vpper lip, signifieth malice, deceit, vntruth, and lechery. A great nose and high in the midd, signifieth a wise man and well spoken. A great nose with wide nostrilles, signifieth gluttony and yre. A red face and short, signifieth a person full of riot, debate, & disloyal. A visage neyther too short nor too long, and that is not ouerfat, with good colour, betokeneth a man veritable, amiable, wise, witty, seruiceable, debonaire, and wel ordered in al his works. A fat visage and full of red flesh, signifieth gluttony, negligence, rudenes of wit and vnderstanding. A slender face and somewhat long, signifieth a person well aduised in all his workes by good measure. A little short visage of yellow colour, signifieth a person deceiuing, vntrue, malicious, and full of harme. A visage long and fayre, signifieth a man hot, disloyal, spightfull, and full of ire and crueltie. They that haue their mouth great and wide, signifieth ire and hardinesse. A little mouth signifieth melancholy, heavinesse, hard wit, and euill thought. He that hath great lippes hath a token of rudenesse and default of wit. Thinne lippes signifieth licherousnesse and leasing. Teeth euen set and thin, betokeneth a true lover, lecherous, and

The Shepheards Kalender.

of good complection. Long teeth and great, signifieth hastinesse and ire. Long eares signifieth follie, but it is a signe of good memorie. Little eares signifieth lecherie and theft. A person that hath a good voyce wel sounding, is hardie, wise, and wel spoken. A meane voyce that is not smal ne too great signifieth wit, purueyance, truth, and right wittnesse. A man that speaketh hastily is of value. A great voyce in a woman is an euill signe. A soft voyce signifieth a person full of enuie, of suspicion, and leasings. And ouer-small voyce signifieth great heart and follie. Great voyce signifieth hastinesse and ire. A man that stirreth alway when he speaketh, and changeth voyce, is enuious, nice, drunke, lewd, and euill conditioned. A person that speaketh attemperately without mouing, is of perfect vnderstanding, of good condition, and of good counsell. A man with a rouse visage, running eyes, and yellow teeth, is of little truth, a traytour, and hath a stinking breath. A person with a long slender necke, is cruell, without pittie, hasty, and brainlesse. A person with a short necke is full of fraud, barate of deception, of malice, and none ought to trust in him. A person that hath a long thick necke, signifieth gluttony, force, a great lecherie. A manly woman that is great & rudely membered, is by nature melancholious, valiant, & lecherous. A person that hath a great long bellie, signifieth small wit, pride, and lecherie. A little bellie and large feete signifieth good vnderstanding, good counsell, and true. A person hauing large feet, high and courbed shoulders, signifieth prowesse, hardinesse, hastinesse, trueth, and wit. Shoulders sharpe and long betokeneth trechery vntruth, barate, and vnnatural. When the armes bin so long that they may stretch to the ioynt of the knee it is a token of prowesse largesse, trueth, honoure, good wit and vnderstanding: when the armes bin short, it is a signe of ignorance, of euill nature, and a person that loueth debate. Long handes and slender fingers signifieth subtiltie, and a person that hath desire to know many things. Small handes and short thicke fingers betokeneth folly, and lightnes of courage. Thicke and large hands and bigge, signifieth force, hastinesse, hardinesse, and wit. Clere and shining nailes of good colour signifieth witte, and increase of honuoure. Nails full of white spots and riueld, signifieth a person auaricious lecherous, proude, and of great hart, full of wit and malice. The foote thicke & full of flesh signifieth a person outrageous, vigorous, and of little witte. Smal feete and light, signifieth hardnes of vnderstanding and little truth. Feete flatte and short, signifieth an angry person, of smal wisedome and vn-curtisie. A person that goeth a great pace is great of heart, and despightfull. A person that maketh small steppes and thicke, is suspicious, full of enuie, and euill wil. A person that hath a smal flat foot, and casteth as a child, signifieth hardinesse and wit, but the sayd person hath diuers thoughts. A person that hath soft flesh, too cold, ne too hot, signifieth a well disposed person, of good vnderstanding and subtille witte, full of trueth, and increasing of honour. A person that laugheth gladly, and hath greene eyes, is debonaire,

The Shepheard's Kalender.

debonaire, of good wit, true, wise, and lecherous. The person that laugheth faintly, is slouthfull, melancholious, suspicious, malicious, and subtile.

Shepheards say, for that there are diuers signes in a man and woman, and that they be sometyme contrary one to the other, one ought to iudge for the most part after the signes in the visage. First of the eyes for they be truest. They say also God formed no creature to inhabite the world wiser than Man, for there is no condition in a beast, but is comprehended in man. Naturally a man is hardy as the lyon, true and worthy as the ore, large and liberal as the cocke, auaritious as the dog, and aspre as the hart, debonaire and true as the turtle, malicious as the leopard, priuy and same as the doue, dolorous and gilefull as the foxe, symple and debonaire as the lamb, shrewd as the ape, light as the horse, soft and pitifull as the beare, deere and pretious as the olyphant, good and wholesome as the vnicozne, bile and slouthfull as



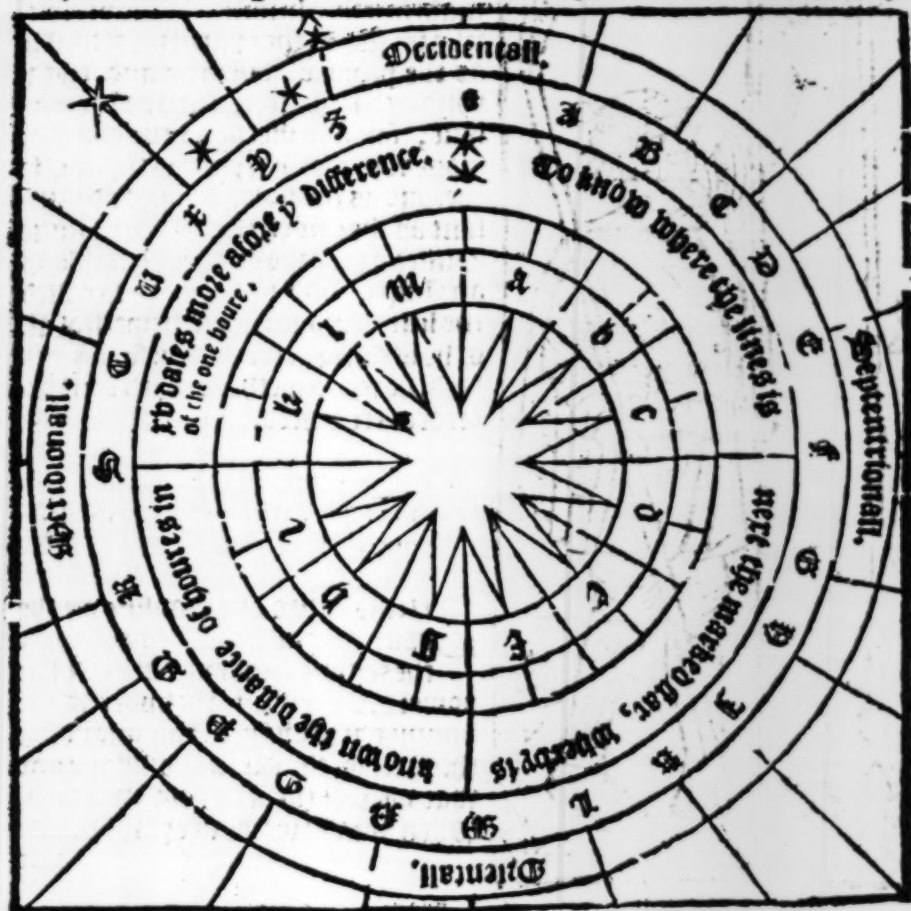
the Ass, sayre and prowd as the peacocke, gluttonous as the wolfe, enuious as the bitch, inobedient as the nightingale, humble as the pigeon, sel a foolish as the cystrich, profitable as the pismire, dissolute and vagabond as the goate, spiteful as the pheasant, soft and meeke as the chicken, moueable and barping as the fish, lecherous as the boze, strong and puissant as the camel, traitor as the mule, aduised as the mowse, reasonable as an Angel: and therefore he is called the litle world, for he participeth of al, or he is called al creatures: for as it is sayd, he participeth and hath condition of al creatures.

Shepheards practise their quadrant of the night, as ye may see by this figure. Chap. xliii.

By this figure one may knowe the houres by night, as foloweth: Let the Star be knowne wee call the pomel of the shie, right vnder is the summer at the houre of midnigh, & the place on the earth against the star that we call the Angle of the earth. when we wil see it, at eye we behold our

The Shepherds Kalender.

our Pomell, and I behold vnder this cord, and the nether ende of my cord is the angle of the earth, and the sun is right vnder it. The long line that tra-
uerfeth the star of the figure that is the Pomell of the ship, serueth for two
houres, and the small lines for one houre. But yet serue lines as the char-
ging of the star that signifieth midnight, & consequently the other houres
for the long houres serue to a moneth, and the small to fiftene dayes. Let
the cord be stretched, that it be seene ouer the Pomell, note some starre vnder
the cord, that may be alway knowne, And that shal be it that alway shal
shew vs the houres of the night. After imagine a circle about the pomell,
and distance of the starre marked, in which circle be imagined the lines of
semblable distaunces as in the figure. As many distaunces as the mar-
ked star shall be before the cord, so many houres shall these be before mid-
night, & as many as shal be behind the cord, so many houres bin after mid-
night. It must be knowne that the starre marked changed the place in xv.
dayes, by the distinction of an houre, a moneth of two. Wherefore it beho-
ueth to take midnight in xv. dayes further by the distance of an houre, and



The Shepheards Kalender.

in a moneth of two, & in two moneths of foure, and in three months of six, so as in six moneths the starre marked that was right vnder the Pomell, shal be right ouer, and in other six moneths it wil come to the poynt wheras it was first marked, and this sayd marked star one ought not to change, but ought to choole it among many for the most knowledgeable, and for the most to be found among other.

By this present figure Shepheards know by night in the fields al seasons, what time and houre it is, be it afore midnight or alter.

The xxiii. letters without the figure, bin for the xxiii. houres of a naturall day, and the xii. within bin for the xii. moneths. The star in the middell is the Pomell of the skies, with the which it behooueth to know one that is next it which shall be a marked starre, and it by the which one may know

the houre in the manner as before is sayde, in taking midnight in fifteene daies., furthermore by the distance of an houre.



For to knowe by night the place against midday, as that of midnight the high orient and the high occident the low orient, and the low occident, and the place in the sky ouer against which euerie signe riseth. Shepheards vse this practise. They hang a corde that is made stedfast aboue and beneath, then another with a plumbe, that discenderh till it be true for to say, that they be a little distance one from another, so that one may see the starre of the pomell right vnder the two cords at once, then they stape the cord with the plumbe aboue or beneath. Nowe who that will see midday directly, be it night or day, go on the other side of the cordes, and thou shalt see the place against midday. Then come on the first side, and thou shalt see the place against midnight, though it bee day. For the highest point of the zodiacke in the longest day of summer, lette the sun be seene vnder the two cords, at the houre of midday, and that

The Shepheards Kalender.

he be so neare that he touch the cordes, and marke in the cord toward the sunne, the height that he hath seene it, then by night marke some starres that one may alway know on, in the same place is the passage of the solstice of Summer. And when the daies bin at the shortest, the starre that we see at midnight in the sayd poynt of midday, bin directly they that be next to the solstice of summer, that that hath the signe next toward orient is Cancer, and the signe next toward occident is Gemini. And it is sayd from the height of the solstice of summer, one may practise the low solstice of winter, the which we see on the midday, when the day is at the shortest, cuer the place against midnight, and his next signe toward orient is Capricorne, and that toward occident is Sagittarius. One may marke the hie orient or the low, but it behooreth that it be when the daies bin at the longest or shortest, and the distance betweene the two orientes divided into five egall parts, by each riseth two signes, by the nearest part of the high orient, riseth Gemini and Cancer, by the second Taurus and Leo, by the third Aries & Virgo, by the fourth Pisces and Libra, by the fift Aquarius & Scorpio, by the sixt more neare the occident Capricornus and Sagittarius, and diuers other things that may be practised on the sky.

Of diuers impressions that Shepheards see in the night
in the ayre. Chap. xliiii.

Shepheards that lieth by night in the fields, seeth many and diuers impressions in the ayre, and on the earth, which they that lyeth in their beddes see not. Sometime they haue seene in the ayre a maner of Comet, in forme and fashion of a Dragon casting fire by the throat. Another time they haue seene fire leaping in manner of Goates, that leapeth without long during, and other times a white impression, the which appeareth alwayes by night and at all houres, which they call the hie way to S. James in Galice.

The flying Dragon, Goates of fire leaping, the hie way
to saint James in Galice.



Other

The Shepheards Kalender.

Other impressions there be, as flames of fire that mounteth. Other as flaming of fire that goeth side way. Others as still fire that bideth long. Others there is that maketh great flames and bideth not long. Others also as candles, sometime great and sometime little, and this they see in the ayre and on the earth. Another Comet they see falling as an ardent speare.

Burning candle. Spere ardent, fire mounting, burning
sparkles, firebrands, wilde fire.



Moreover Shepheards see comets in other maners, that is to wit, in maner of a pillar flaming, and dureth long. Another in maner of a flying starre that passeth lightly. But the third is a couered star that dureth longest of all. They see other fine starres erratikes, that go not as the other, and are those that they call planets, but they haue forme of the planets, and bin Saturne, Jupiter, Mars, Venus, Mercurie, and they see starres, of which one is called the bearded star, and the other a tailed star.

Starres erratikes, Comet tailed, Flying starre, Pillar ardent, Starre tailed,
Starre haired, Starre bearded



The Shepheards Kalender.

Quatuor his casibus sine dubio cadit adulter,
 Aut hic pauper erit, aut subito morietur,
 Aut cadit in causum qua debet iudice vinci,
 Aut aliquod membrum casu: vel crimine perdet.

Of a Thunderstone that sell in the Dutchie of Aultrich.

Howbeit that the impressions before seeme things marvellous to people
 that have not seene them, they say that it is in party impossible. I know they
 and other, that in the yeere of our Lord M^cccii. the vii. day of November, a
 marvel hapned in the erledome of ferrare in the Dutchy of Aultrich, beere
 a towne named Enzheim, where that day was great thunder andorage.
 In the plaine fields nigh the said towne sell a stone of thunder, which wey-
 ed two hundred and fifty pound and more. which stone to this present time
 is kept in the said towne, and euery man and woman may see it that will.
 Of which stone followeth an Epitaph.

Here followeth the Epitaph of the thunderstone.



Verlegat antiquis miracula facta sub annis,
 Qui volet, & nostros comparet inde dies,
 Visa licet fuerint portenta, horrendaque monstra,
 Lucere coelo, flamma, corona, tardes
 Aster diurna, faces, termo, & telluris hiatus,
 Et bollides, cyphon sanguineusque potus,
 Circulus, & lumen nocturno tempore visum,
 Ardentis clipei, & nubigenaeque fere
 Montibus, & visi quondam concurrere montes,
 Armorum & cecipitus, & tuba terribilis,
 Lac puere coelo bisum est, frugesque calibique
 Ferrum etiam, & lateres, & caro, lana, cruor,
 Et sexcenta alijs, ostensa a scripta libellis,
 Prodigijs ausim vix simulare nouis,
 Visio dira quidam Friderice tempore primi
 Et tremor in terris, lunaque, solque triplex,
 Hinc cruce signatus Friderico rege secundo,
 Exidit in scriptis gramate ab ymbre lapis,
 Austia quem genuit senior Fridericus, in agros
 Tertius hunc proprios, & codere arua vider,
 Nempe quadragintos pro mille peregerat annos,
 Sol nouiesque decem signiferatque duos

Septem

The Shepheards Kalender.



Septem præterea dat idus metuenda Nouembris,
 Ad medium cursum tenderat illa dies,
 Cum tonat horridum crepuitque per aera fulmen
 Multifonum, hic ingens condidit atque lapis
 Cui species delite est aciesque triangula, obustus
 Est color & terre format metalligere,
 Missus ab aliquo fertur visusque sub auris
 Saturni qualem mittere sydus habet.
 Scilicet hunc Entellum sunt gaudia scassi in agros,
 Illie insuluit depopulatus humum
 Qui licet in partes fuerit distractus ubique,
 Pondus adhuc tamen hoc continent ecce vides
 Qui intrans est potius hyems cecidisse diebus,
 Aut fieri in tanto frigore congeries,
 Et nisi anaragote referant monumenta, molarena
 Casurum lapidem, credere & ista negem
 Hic tamen auditus fragor undique lictore Rheni
 Audit hunc vri proximus alpicola.

How the yeere goeth about by xii. moneths; and how a man waxeth in xii.

ages of his life: of Chap. xlv.

We should beleue that it is faithfully true, that the xii. moneths and seasons changeth xii. times the man, euen as the xii. moneths changeth them in the yeere xii. times, as euery one after the other by the course of nature; and so mans life changeth euery sixe yeeres, and so after that forth vnto xii. ages, and euery age lasteth sixe yeeres, and so xii. times he makes lxxii. and so long euery man may perseuer and keepe his body without sickness, if they keepe themselves wel in their youth, by good diet and good gouernance, for ye know well that many men slay themselves, and die longer they should do, as by surfets; ouer salt meats, ouer cold meats, or too hot in operation, contrary to their complexion, or by taking great heat, and after great cold, or by euil ayres, or by taking of thought, or by great wet going in the raine, or going wet shod, or ouer much bling the company of women, or by fighting in his youth and leeding some of his bloud, or by great anger, or by fallies or burdens, or by too great study ouer reaching his mind. These with many such other, men may alter their complexion, and shorten their liues, and all for lacke of good gouerning in their youth. And they that liue till lxxii. is by their good liuing and diet. Then may they liue in decrepite till lxxx. or an hundred yeeres. But few passeth that. All is Gods ordinance, to lengthen and shorten their dayes at his pleasure.

The Shepheards Kalender.

Of the commodities of the xii. moneths in the yeere, with the
xii. ages of man. Chap. xlv.

January.
The first moneth is January, the child is without might until he be five
yeares olde, he cannot help himselfe.

February.
The first yeere that is the first time of the springing of all flowers, and so
the child till xii. yeare, groweth in knowledge and learning, and to do as he
is taught.

March.
March is the budding time, and in that five yeares of March the child
wareth big and apt to do service, and learne science from twelue to sixteen
such as is the wed him.

April.
April is the springing time of flowers, and in that five yeares he groweth
to mans state in height and breadth, and wareth wise and bold, but then be-
ware of sensualitie, for he is xliii.

Maie.
Maie is the season that flowers beene spread, and he then in their vertue
with sweete odours: in these five yeares he is in his most strength, but then
let him gather good maners betime, for if he tarry past that age, it is an hap
if ever he take them, for then he is xxx. yeares.

June.
In June he begins to close his minde, then wareth he ripe, for then he is
xxxi. yeares.

Iuly.
In Iuly he is xlii. and begins a little to decline, and feelety him not so pro-
sperous as he was.

August.
In August he is xliiii. and then he goeth not so lustily as he did, but find-
eth how to gather to finde him in his olde age, to liue more easely.

September.
In September he is lvi. yeere, he then puruepeth against winter to che-
rish himselfe withall, and keep neere together the goods he got in his youth.

October.
Then is a man lxx. yearesful, if he hath aught, he gladderth, and if he haue
nought, he weepeth.

November.
Then is man lxxi. he slowpeth and goeth softly, and looseth all his beauti-
ty and fairenesse.

December.
In December is man lxxii. yeares, then had he rather haue a warme fire
than a faire Lady, and after this age he goeth into decrepitude to haue a child
again, and cannot weld himselfe, and then yong folks be weary of his com-
pany: but if they haue much goods, they beene still well taken heede of.

The Shepheard's Kalender.

Of an assaule against a Snayle. Chap. xlvii.

The woman speaketh with an hardy courage.

Go out of this place thou right bely beast,
Which of the vines, the burgenings doth eat,
And budbes of trees both more and least,
In dewy mornings against the west,
Out of this place, or I shall thee sore beat
With my distaffe, betwene thy hornes twaine,
That it shall sound into the realme of Spaine.

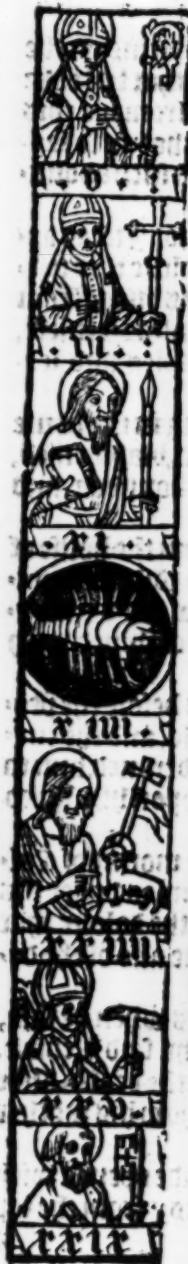
The men of armes with their fierce countenance,
Downble Snayle, lightly thy hornes downe lay,
And from this place, out fast looke that thou rin,
Or with our sharpe weapons we shall thee fray,
And take the castle that thou liest in,
We shall thee slay out of thy fowle skinne,
And in a dish with onions and pepper,
We shal thee dresse, and both strong vinegar.

There was neuer yet any Lombard
That did thee eate in such maner of wise,
And breake we shall thy house strong and hard,
Wherefore get thee hence, by our aduise,
Out of this place of wretchednesse,
We thee require, if it be thy will,
And let vs haue this towre that we come till.

The Snayle speaketh.

I am a beast of right great meritaille,
Upon my backe my house raised I beare,
I am neither fleshye nor bone to awaile,
As wol as an ore, two hornes I weare,
If that these armed men approach me neare,
I shall them soone banquish every chone,
But they dare not, for feare of me alone.

The



The Shepheards Kalender:

The Meditations of the Passion of our Lord Iesus Christ, that Shepheards
and simple people ought to haue in hearing the diuine seruice.

Chap. xlviii.

It behooueth for to thinke afoze the beginning of Mattins on the words that Iesus saide in the garden, the night afoze that he tooke his blessed passion: Father if it be possible transport from me this chalice. For to be it my will be not done, but thine. and that in so saying, he suffered so great paine, that he sweet droppes of bloud in such abundance, that it ranne downe to the ground.

And at Mattins time it behooueth to thinke how the traitor Iudas approached him to our Lord, and in kissing him sayd, Aue rabi, I salute thee master. And that the meeke and benigne Iesus withdore to not his visage from the traitour, and how he suffered himselfe to be taken and bound as a thiefe, and cast to the earth, defiled, spitte on, and left of his disciples and seruants.

At Laudes in behooueth to thinke and consider Iesus being in the house of Anna, and after in the house of Cafphas despiteously beaten, blasphemed, stretched, and bespitten in his most precious visage, his eyes bounden, and after troden vnder foote inhumanely.

At prime it behooueth to thinke how Iesus was ledde from the house of Cafphas to Pilate, and the beatings that he had, And how Pilate examined him of that they had wrongfully accused him of, and how he was cruelly beaten at a pillar before a great multitude of people, and crowned with thornes.

At Tperce it behooueth to thinke how Iesus was presented before the people, with a crowne of thornes, clothed with a mantle of purple, and the cursed people cried Crucifige, Crucifige eum. And how Pilate condemned him to the most bitterfull death, and how he bore the heauy Crosse vpon his sacred shoulders.

At noone it behooueth to thinke how Iesus was led to the mount of Caluarie, shedding his precious bloud, and how he fell diuers times vnder his crosse, and how he was nailed with great blunt nailes, and the dolour that he suffered when it was let fall into the moyses. And thinke also of the dolours of his sorrowfull mother.

At hie noone it behooueth to thinke in what honour he was when he said, My God my God, wherefore hast thou left me. And when he said I thirst, they gaue him vineger and gall medled, and how he abode the death, after sighs made he gaue vp the ghost to God his father. And how his mother had great sorrow also.

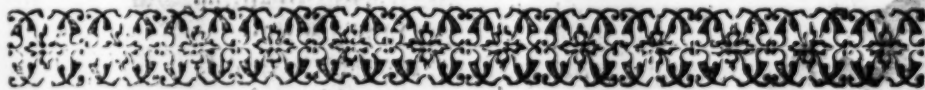
At euensong it behooueth to thinke how Iesus had his side opened with a speare, and how he hung dead on the crosse full of woundes, from the top

The Shepheards Kalender.

of his head to the soles of his feete, and taken downe, and howe his mother laid him on her lap weeping.

At compline, thinke how Iesus was wounded and laid in sepulture, and kept of the Jewes, to the end that he should not rise.

Clarke and lay people ought to thinke on these ere they go to Matting.



The saying of a dead man. Chap. xlix.



Man looke and see,
Take heede of me,
How thou shalt be,
When thou art dead:
Die as a tree,
Wormes shall eate thee:
Thy great beauty,
Shall be like lead.

The time hath beene,
In my youth greene,
That I was cleene
Of body as ye are,
But for mine eie,
Now two holes beene,
Of me is seene,
But bones al bare.

Now intend
For to amend.

DWortall creatures, sayling in the wades of misery,
Avale the saile of your conscience vnpure,
Flee from the perills of this vnstedfast wherry,
Driue to the haven of charitte most sure,
And cast the anker of true confession,
Fastned with the great cable of contrition cleene,
Wind by the merchandise of whole satisfaction,
Whiche of true customers shall be overseene,
And brought to the warehouse of perfection,
As perfect marchants of God by election.

M iiii

How

The Shepherds Kalender.

¶ How euery man and woman ought to cease off their finnes at the sown-
ing of a dreadful horne. Chap. li.



Ho ho you blinde folke, darkned in the cloud
Of ignozant finnes, thicke and mysticall,
Take heede of my Horne, toting all alowd,
With boystrous sownes, and blasts bozall,
Giting you warning of the iudgement finall,
The which dailly is ready to giue sentence,
On peruerse people, repleate with negligence.



Do ho betime, or that it be too late,
Cease while ye haue space, and portunate,
Leane your sollie or death make you checkmate,
Cease your ignozant incredulitie,
Cleansse your thoughts of immundictie,
Cease off your pecuniall pncement
The which defileth your shpendment.



Do ho people infect with negligence,
Cease your finnes that manifold cruelties,
Dreade God your maker, and right wise sentence,
Cease your blindnesse of worldly vanities,
Lest he you smite with endlesse infirmities,
Cease your couetise, gluttony, and pride,
And cease your superfluous garments wide.



Cease off your othes, cease off your great swearing,
Cease off your pompe, cease off your baine glory,
Cease off your hate, cease off your blaspheming,
Cease off your malke, cease off your enuy,
Cease off your wyath, cease off your lechery,
Cease off your fraude, cease off your deception,
Cease off your tongues making detraction.



Flee saint falshoode, fickle, fowle, and fell,
Flee fatall flatterers full of fautenesse,
Flee faire faining tables of fauell,
Flee folkes fellowship frequenting falsenesse,
Flee frantike facers, fulfilled of frowardnesse,
Flee fooles fallaces, flee fond fantasies,
Flee from fresh fables, faining flatteries.



The Shepheards Kalender.

To know the fortunes and destinies of man borne vnder the xii. signes, after Ptolomeus Prince of Astronomy. Chap. liii.

Prince of Astronomy Ptolomeus.



TO know vnder what planet a man or a woman is borne it is needful, to wit that there is seven planets in the skie, that is to say, Sol, Venus, Mars, Mercurius, Iupiter, Luna, and Saturnus. Of the seven planets is named the seven daies of the weeke, for euerie daie hath his name of the planet raigning in the beginning of it. The ancient philosophers

The Shepheards Kalender.

aphers saye, that Sol domineth the Sunday, the cause is (they say) for the sun among other planets is most worthy, wherfore it taketh the worthiest day, that is Sunday, Luna domineth the first houre of Monday. Mars the first houre of Tuesday, Mercurius for Wednesday, Jupiter for Thursday, Venus for Friday, and Saturnus for Satterday. The day naturall hath xxiij. houres, and euery houre raigneth a planet.

It is to be noted that when a man wil begin to reckon at Sunday, he must reckon thus, Sol, Venus, Mercurius, Luna, Saturnus, Jupiter, Mars.

And when the number is failed, he must begin at the houre that he would know what planet raigneth. The Monday he ought to begin at Luna, the Tuesday at Mars, the Wednesday at Mercurie, the Thursday at Jupiter, the Friday at Venus, the Satterday at Saturnus. And euery when the numbers of the planets is failed, he must begin by order as it is aforesaid.

Also it is to be noted that the Greeks beginne their day in the morning, the Jewes at noone, & the Christian men at midnight, and there we ought to begin to reckon, for at one of the clocke on Sunday in the morning raigneth Sol, at two raigneth Venus, at three raigneth Mercurius, at foure raigneth Luna, at five Saturnus, at sixe Jupiter, at seven Mars, and at eight beginne againe at Sol, at nine Venus, at ten Mercurie, and consequently of the other by order in order in euery houre.

When a child is born, it is to be knowne at what houre, and if it be in the beginning of the houre, in the middest, at the end. If it be in the beginning, he shall hold of the same planet, and of the other afoze. If it be in the middest, it shall hold of that onely. If it be borne in the end, it shall hold of the same, and of that that commeth next after, but neuerthelesse the planet that it is borne vnder, he shall not domineth other, & that of the day shall be aboue it, which is the cause that a child holdeth of diuers planets, and hath diuers conditions.

He that is born vnder Sol, shall be prudent and wise, a great speaker, & that which he prasseth he holdeth vertuous in himselfe. Who that is borne vnder Venus is loued of euery man, good to godward and regular. Who that is borne vnder Mercurie is well bearded, subtil, milde, veritable, & is not most prudent. Who that is borne vnder Luna, hath an hie forehead, ruddy, merie visage, shamefast, and religious. Who that is borne vnder Saturne is hardy, curteise of living, and is not auaricious. Who that is borne vnder Jupiter, is hardy, faire visage, and ruddy, chaste, and bagabond.

Who that is borne vnder Mars, is a great speaker, a liar, a thiefe, and deceiuer, big and of red colour.

They that wil know of this more evidently, let them turne to the properties of the seven planets afoze rehearsed.

The Shepheards Kalender.



Considering the course of the celestiaall bodies, and the puissance of the
 High God Omnipotent, the which hath made the sunne to shine vpon
 the good and euill, that gathereth all thinges contained in the fir-
 mament, and on the Earth hath taken vpon mee for to indite this little
 Creatur, for to instruct and en doctrine the people not lettered. First, to
 know God they maker. Secondly, to governe their bodyes, and elche w
 infirmities. And thirdly, to know the course of the firmament, and of
 the celestiaall bodies contained in it, with the disposition of the vii. planets.
 But

The Shepheards Kalender.

that will know his properties, ought first to know the moneth
as borne in, and the signe that the sunne was in the same day, I
not say that such things shal bee, but that the signes haue such proper-
and is the will of God. After Poets and Astronomers, Aries is the first
that sheweth the fortunes of men and women, as sayth Ptolomeus.

The first signe of Aries.



I find that he which is borne in the signe of Aries,
from mid March to mid April, shalbe of good wit,
and shal neither be rich ne poore, hee shall haue po-
mage by his neighbours, he shall haue power ouer
dead folks goods, hee shall be soone angry and soone
pleased, he shall haue diuers fortunes and disorders,
he shall desire doctrine, and haue eloquent people,
and shalbe expert in many degrees, he shal be a licer,
and vntersail of courage, and will take the venge-
ance on his enemies, and he shall be better disposed in youth in all things,
then in age, unto xxxiii. yeare he shal be a fornicator, and shall be wedded at
xxv. and if he be not, he shall not be chaste, he shall be a mediator for some of
his friends, and will gladly be busie in the needes of other, he shal be a wai-
ted to be damaged, he shall haue a signe in the shoulder, in his head, and in
his body: yet he shall be rich by the death of other, his first sonne shal not liue
long, he shall be in danger of foure footed beastes, he shall haue great sickness
at xxiii. yeare, and if he escape he shall liue lxxv. yeare after nature.

The woman that is born in this time shalbe treful, a suffer great wrongs
from day to day, she will gladly make leaues, a shal loose her husband, and
reouer a better, she shal be sick at v. yeare of age, and at xxv. she shall be in
great danger of death, and if she escape, she shal be in doubt till liiii. yeare, a
shall suffer great paine in the head. The daies of Sol and of Mars to them
shal be right good, and the daies of Jupiter shal be contrary to them, and as
wel the man as the woman shal be semblable to the sheep, that every yeare
loseth his fleece of wol, and in short space recouereth it againe.

Of the signe of Taurus.



HE that is borne in the signe of Taurus, from mid
April to mid May, shal be strong hardie, and full
of strife, delicious, and shall possesse goods given to
him by other men, that he would haue done shal be
incontinent, and will inforce to himselfe to finish it.
In his youth he will despise euery person, and shall
be treful, he shal go pilgrimages, and will leaue his
friends, a shal liue among strangers, he shal be put in
offices, and shal exercise them wel, a shal be rich by
women,

The Shepheards Kalender.

women, he shall be thanklesse and come to good estate, he will take vengeance on his enemies, he shall be bitten of a dog, and shall experiment many pain by women, and shall be in perill at *xxiii.* yeare, he shall be in perill of *xxviii.* and shall be greued by sicknesse and *xxiii.* yeare, and at *xxv.* yeare he shall be abundant in riches, and shall rise to great dignitie, and shall live *lxxv.* yeare and three moneths after nature, and shall see his fortune for rowfull.

The woman that is borne in this time shall be effectuell, laboring, and a great lye, and shall suffer much shame, shee shall reioyce the goods of her friends, that which she conceiveth in her mind shall come to effect, she shall have the best part, she shall have many husbands and many children, shee shall be in her best estate at *xxi.* yeare, and she shall have a signe in the middle of her body, she shall be sickly, and if she escape, she shall live *lxxvi.* yeare after nature. She ought to beare rings and precious stones upon her, the daies of Jupiter & of Luna bin right good for them, and the daies of Mars contrary. As wel the man as woman may be likened to the bull that laboreth the land, and when the seebe is sower, he hath but the draw for his part. They shall keep wel their owne, and it shall not profit to them, ne to other, and shall be reputed unkind.

Of the signe of Gemini.



The man that is borne in the signe of Gemini, from the *xxv.* dayes into June, shall have many wounds, and he shall be lesse and mercifull, he shall leade an open and a reasonable life, he shall receive much money, he will go into many places, and do many pilgrimages, he will please himselfe, and will not abide in the place of his nativite: he shall be wise and negligent in his workes, he shall come to riches into *xxvi.* yeare, his first wife shall not live long, but he shall

marrie strange women, he shall be late married, he shall be bitten of a dog, & shall have a marke of iron or of fire, he shall be tormented in water, and shall passe the sea, and shall live an hundred yeare and ten months after nature.

The woman then borne shall come to honour, and set forward with the goods of other, and she shall be greued of a false crime, she ought to be wedded at *xviii.* yeare, if she shall be chaste and eschew all perill, and shall live *lxx.* yeare after nature, and shall honour God. The daies of Mercurie & Sol to them bin right good, the daies of Luna and Ceres bin to the contrary, and as well the man as the woman shall augment and assemble the goods of their successors, but scanty shall they use their owne goods they shall be so quarrelous.

Of

The Shepheards Kalender:

Of the signe of Cancer.



NExt after, he that is borne vnder the signe of Cancer, from mid June to mid July, shal be verie auaricious, and of egal stature, he wil loue women, hee shalbe merry, humble, good, wise, a well renouned, he shal haue domage by enuie, he shal haue the money of other in his guiding, he shal be a conuictor of other folkes things, he shal haue strife and discord among his neighbors, and wil auenge him on his enemy, by his arrogancie many shall mocke him, he shal haue often great feare on the water, he wil keepe his courage secretly in himselfe, and shal suffer dolour of the wombe, he shal finde hidden money, and shal labour sore for his wife, he shal see his peril in a certaine yeare, the which shal be knowne of God, his hauoie shal decrease, at xxxiii. yeare he shal passe the sea, and shal liue lxx. yeare after nature, and fortune shal be agreeable to him.

The woman that shalbe born in this time, shalbe furious, incontinent, angry, and soone pleased, she is simple, seruiceable, wise, ioyous, and shal suffer many perils, if any person do her any seruice, she wil recompence them wel, she shalbe labouring and take great paine vnto xxx. yeare, and then she shal haue rest, she shal haue many sonnes: she must be wedded at xliiii. yeare, honours and gifts shal follow her, she shal haue wounds, and be whole thereof, and shal haue peril of waters, and shalbe hurt in a secret place, shee shal be bitten of a dogge, and shal liue lxx. yeare after nature. The daies of Jupiter, Venus, and Luna, to them bring right good, & the daies of Mars right evil: and as well the man as the woman shal haue good fortune and victory over their enemies.

Of the signe of Leo.



Aso we reade, hee that is borne vnder the signe of Leo, from mid July to mid August, shalbe faine and hardy, he shal speake openly, and shal be mercifull, he shal wepe with the weepers, and shalbe arrogant in words, he shal haue a peril in certaine time, and at xxx. yeare he shal be aduanced to be domaged, but he shal scape in that peril, his benefites shal be infinite, he shal be honoured of good folke, and obtaine his enterpryse, he shal haue goods by tempo:all seruices, he shalbe in great to theues, and shal be great and puissant, he shal haue charge of the commonitie, & as much as he loostly he shal win, he shal come to dignitie, and shal be amiable, he shal take fortune of three wiues, he wil go often on pilgrimages, and suffer paine of the floure, hee shal fall from his, and be fearful of water, he shal find his money, at liiii. yeare of age he shal be sick, also he shalbe in peril & doubt of some great lord, and at xxxvi. yeare he shal be bitten of a dog, and be whole with great pain, and shal liue lxxviii. yeare after nature.

The

The Shepheards Kalender.

The woman that shal be borne in this time shalbe a great lier, faire spoken, mercifull, pleasant, and may not suffer nee see men weepe, shee incke. Her first husband shall not liue long. She shal haue paine in make, she shal be awaited of her neighbours at xlii. yeare, and liue riches, shee shal haue children of three men, she shal be amiable, and the bloudy fire, and shal be bitter of a dogge, she shal fall from hie, and lxxvii. yeares after nature: the daies of Mercurie, Sol, and Mars, to the be right good, the daies of Saturne bin contrarie: and as wel the man as the woman shall be hardy, great quarrellers, and mercifull.

Of the signe of Virgo.



Of the signe of Virgo, I find that he which is borne from mid August to mid September, that glad commend his wife, he shal be a great houtholder, ingenious, he shal be solitious to his worke, he shal be shamefast and of great courage, and all that he seeth he shal couet in his understanding, he wil be soone angrie and surmount his enemies. Scarcely shal he be a while with his first wife, he shal be fortunate at xxi. yeares, he wil not hide that that he hath, and shal be in peril of water, he shal haue a wound with iron, and shal liue lxx. yeare after nature.

The woman then borne shal be shamefast, ingenious, and wil take pain, and ought to be wed at xii. yeare. She shal not be long with hir first husband. Her second husband shal be of long life, & shal haue much good by another woman, she shal fall from hie, her life shal be in peril, and shal die shortly, she shal suffer dolour at x. yeare, if she escape these dolours. She shal liue lxx. yeare after nature, she shal bring forth vertuous fruit, and euerie thing shal sauiou her, she shal reioyce in diuers fortunes. The daies of Mercurie and of Sol shal be right good for them, and the daies of Mars shall be contrarie. And as wel the man as the woman shall suffer many temptations, so that with great paine they may resist them. they shal delight to liue in charitie, but they shal suffer much, where soeuer it be.

Of the signe of Libra.



A long planets Libra ought to be remembered, for he that is borne from mid September to mid October, that be right mightily praised and honored in the seruice of Captaines, he shal go in vniuersal places, and shal get in strange lands, he shall keep well his owne, if he make not reuelation by drink, he wil not keep his promise, he shal be enuid by his mer and other goods, he shal be married, & go from his wife, he shal spend quickly, and shal haue no domage among

The Shepheards Kalender.

his neighbours, he shall have vnder his might the goods of dead folk, he shall have some signe in the members. Oxen, horse, and other beasts shall be given to him, he shall have damage and injury, he shall be enriched by the same, and experient until fortunes, many shall aske counsaile of him. He shall live lxx. yeare after nature.

The woman that is borne in this time shall be amiable and of great courage, she wil announce the death of her enemies, & shall go in places unknown, she shall be debonaire & merry, reioyce by her husband, if she be not wedded at xxi. yeare, she shall wed he shall, and shall have no sons by hir first husband, she shall go many pilgrimages, after xxx. yeare she shall prosper better, and have great honour and praise. Then after she shall be grievously sicke, and shall be sent in the strete about xli. yeare of age, and shall live lx. yeare after nature. The daies of Venus and of Luna for them bin right good, and the daies of Mercurie contrary. And as wel the man as the woman shall be in doubt vntill the death, and there is doubt in the end.

Of the signe of Scorpio.



IVe reade that hee which is borne in the signe of Scorpio, from mid October to mid November, shall have good fortune, he shall be a great fornicator, the first wife that he shall have in marriage shall become too religious, he will serve gladly to Images, he shall suffer paine in his ynter members at the age of xli. yeare, he shall be hardy as a Lion, & amiable of forme, many faculties shall be given to him, he shall be a great goer in visiting diuers countries, for to know the customes and statutes, of many Cities, and shall have victorie over al his enemies, they may not hinder him in no manner wise, he shall have money by his wife, and shall suffer diuers dolours of the stomach, he shall be merry, and loue good company of merie folk. In his right shoulder shall be a signe, by sweete words and abulations he shall be deceived, he will often say one, and do another, he shall have a wound with iron, he shall be bitten with a dog or of some other beast, he shall be in doubt, and have diuers enemies at the age of xxxiii. yeare, and if he escape, he shall live lxxiii. yeare after nature.

The woman that shall be born in this time shall be amiable and faire, and shall not be long with her first husband, and after she shall intop with another by her good and true seruice, she shall have honoz and victorie of her enemies, she shall suffer paine in her stomach, she shall be wise and have wounds in her shoulders, she ought to feare her latter daies, which shall be doubtfull by death, and she shall live lxx. yeare after nature. The daies of Mars & of Saturne to them bin right agreeable, & daies of Jupiter to them bin contrary, they shall be sweete of word, and pricking with their talle, and wil murmur detracting other, and say other wise than they would be sayd by.

Of

The Shepheards Kalender.

Of the signe of Sagittarius.



YE ought to knowe, that he which is borne under Sagittarius, fra mid November to mid December, shall haue good effect, and shall haue me of euery man he seeth, he shall haue by releuation, shall go farre to desert places unknowne and dangerous, and shall retorne with great gaines, he shall his fortune increase from day to day, he will not haue that he hath, he shall haue some signes in his hand or feete, he shall be fearefull, at xxi. yeere he shall haue some perill, he shall passe the sea to his lucre, and shall liue lxxviii. yeeres, and eight months after nature.

The woman now borne shall loue to laboꝝ, she shall haue diuers thowes for strange strifes, and may not see one weepe, she shall haue victorie ouer her enemies, she shall spend much siluer by euill company, she shall be called either of sonnes, and shall suffer many euills, she shall take great paine, to the end that she may haue the goods of her kinsmen. She ought to be married at xxi. yeere, and she shall haue paine in her eyes at xliii. yeeres, and shall haue by enuy at xlviii. yeeres ioy, she shall suffer dolour by enuy, and shall be sepe- rate from ioy, and shall liue lxxv. yeeres after nature. The daies of Venus and Luna bin right good, the daies of Saturne and Mars bin euill, and as wel the man as the woman shall be inconstant in deeds. they shall be of good conscience, a mercifull, better to others than to themselves, & will loue God.

Of the signe of Capricornus.



HE that is borne vnder Capricornus, from mid December to mid January, shall be iracundious, a fornicator, a liar, and shall be alwayes labouring, and shall be nourished with strange things, hee shall haue many crimes and noyses, he shall be a gouernor of beasts with foure feete. he shall not be long with his wife, he shall suffer much sorrowe and heauynesse in his youth, hee shall leaue many goodes and riches, he shall haue a great perill at xvi. yeeres, he shall be of a great courage, he shall haunt honest people, and shall be rich by women, and shall be conductor of maidens, his brethren will make diuers espynings vppon him, and hee shall liue lxx. yeere and foure moneths after nature.

A

The

The Shepheards Kalender.

The woman that is borne in this time shal be honest and feareful, she shal
 ent her enemies, and haue children of three men, she wil do many pil-
 ges in her pouth, and after haue great wit, she shal haue great goods,
 haue pain in her eyes, and shalbe in her best estate at xxx. yeare, and
 lxx. yeare and foure moneths after nature. The daies of Saturne
 Mars to them bin good, the daies of Sol bin contrary, and both man
 woman shal be reasonable and enuious.

Of the signe of Aquarius.



The man that is born vnder the signe of Aquarius, from mid Januarie vnto mid februarie, shall bee
 lonely and frefull, will not beleue in baine, he shall
 haue liue at xxxiii. yeare, he shalbe in estate, he shall
 winne where he goeth, or her shall be soze sicke, and
 shal be hurt with iron, he shall haue feare on the wa-
 ter, and after ward shall haue good fortune, and shall
 go into diuers strange countries.

The woman that is borne in this time shall be de-
 licious, and haue many noyses for her children, she shall be in great perill, at
 the age of xxxiii. yeare she shall be in felicitie, she shall haue damage by beasts
 with foure feete, she shall liue lxxvii. yeares after nature. The daies of Ve-
 nus and of Luna be right good for them, the daies of Mars and Saturne
 beene contrarie, and both the man and the woman shal be reasonable, and
 they shal not be ouerrich.

Of the signe of Pisces.



He that is borne vnder the signe of Pisces, from
 mid februarie to mid March, shall be a great go-
 er, a fornicatour, a mocker, and shal be couetous, he
 will say one, and do another, he shall find mony, he
 will trust in his sapience, he shall haue good fortune,
 he shall be a defender of Orphelins and widowes, he
 shall be fearefull on water, he shall passe soone al his
 aduersities, and shall liue lxxii. yeares and v. mo-
 neths after nature.

The woman that is borne in this time shalbe delicious familiar in tests,
 pleasant of courage, feruent, and shall haue sicknesse in her eyes, and shal
 be sorrowfull by shame. Her husband will leaue her, a she shal haue much
 paine with strangers, she shal not haue her owne, she shal haue pain in her
 stomack, and she shal liue lxxvii. yeare after nature. The daies of Mars and
 of Saturne to them bin contrarie, and both the man and the woman shal
 liue faithfully.

Thus endeth the nativitie of men and women after the xii. signes.

Here

The Shepheards Kalender.

Hereafter followeth the x. Christian nations. Chap. liiii.

I Pretended in this little treatise to speake of diuers Christian Nations, the which bin diuided in ten, of the which I will begin with the first. I haue found written in the Latin tongue, I will redig it into our English maternall, as Shepheards speaketh in the fields, after the capacite of mine vnderstanding. And if in so doing I haue erred, I require al other Shepheards for excuse my youth, and to amend where as I haue made default. And whereas I haue failed, I submit me vnto amendment, for against amendes no man may be.

The first nation is of Latines.

In the nation of Latines, for the superiours is the Emperour, and many kings. That is to wit, the most christian and redoubted King of England & of France, with many noble Dukes, Earles, Viscounts, Barons, and knights, and is the nation most resplending of all other in honour, force, and chivalrie. In the nation of Spaine bin the Kings of Castile, of Aragon, of Portugal, of Nauar, & other lords. In the nation of Italy is the King of Sicilie, and the King of Naples, and many other Lords, as of Venice, Florence, and Genoe. In Almanie beside the Emperour is diuers Kings, as of Scotland, Hungary, Boheme, Polony, Ayr, Frise, Suisse, Horneg, Almay, and Croacy, and many other Lordships that be vnder the obedience of the Catholike church.

The second Nation is of Greekes.

Morace complaieth, speaking of his Nation of Greece, for the veration that he hath had in times past. The Greekes haue the Patriarke of Constantinople, Archbishops and Abbots to the spiritualtie, and to the tempozaltie Emperors, Dukes, and Earles. They be now but of small number, for Agariens and Turkes haue taken the greatest part of Greece, the which part obeyeth not the catholike church for their error. They bin condemned by the church for that they say, Spiritus Sanctus not procedit a filio.

The third Nation is of Armenyens.

We reade that the Nation of Armenyens is nie Antioch, they vse all one language in the diuine seruite, and in holy scripture, as who should sing English in the church, and both the men and women vnderstand all. They haue their primate, which they call catholike, to whom they obey as to the King in great deuotion and reuerence. They fast the Lenten, and eate no fish, and they drinke no wine, and eate flesh on the Satterday.

The Shepherds Kalender.

The fourth Nation of Georgiens.

This nation is called Georgiens of S. George of whom they beate the image in battell, and he is their Patron. They bin in the parts Orientall, and bin strong and delicious, halfe Percians, and halfe Aruriens, and they speake foule and foolish language, and make their sacraments as the Greekes, the Priestes haue their crownes round reased on their heades, and the Clarke haue them square. When they go to the holie Sepulchre they pay no tribute to the Sarazins, they enter into Ierusalem their standerds displayed, for the Sarazins feareth them. The women vse armour as the men. When they write to the Sowdan, incontinent that which they demand is graunted them.

The fift Nation is the Assurians.

Find also by writing, that the nation of Suriens, hath taken the name of a Citie named Sur, the which is the most eminent, a most beholden among al other citites and towns of the country of Surry. These people for their bulgar and common speech, speaketh the language Sarazinous. Their holy scriptures, diuinities, and offices of the seruice is in Greeke. They haue bishops, and keepe the constitutions of the Greekes, and obey them in al things. They sacrifice with raised bread, & haue opinions of the Greekes as the Latines. There be some christian men in the holy land that insueth them, and bin called Samaritans, which were converted in the time of the Apostles, but they be not perfect christian men.

The sixt Nation is of Mororabiens.

Sometime were wont to be a nation of people in the country of Africke and Spain, called Mororabiens, but now they bin but few. They be called Mororabiens, for that in many things they held the vse of Christian men, being in Araby, they vse the language of Latin in the diuine offices and sacred things, and obey to the church and to the prelates of the Latines. They confesse them in the language Azomoni- en or in latin. They bin different to the Latines, for that in their diuine offices they haue the houres too long. And for the day is diuided into xxiij. houres of night and day, so many offices, houres, Psalmes, and all other Orisons haue they along, the which they say not after the custome of the Latines, for that that the Latines say in the beginning, they say in the ende, or in the midst. Some diuide the holy sacraments in seuen parts, and other in tenne. This is a right deuout nation, they conioyne no persons by marriage, but if they be borne in their owne country and land, the strangers be not receiued in marriage. And when a man looseth his wife by death,

The Shepheard's Kalender.

death, he will neuer be married againe, but lue in chastite. The cause of so great diuersitie among christians was, for that in time past the christians were let and not constrained to celebrate counsell generall. For this cause there arose diuers hereticks in many parts, for there was none that might remedy it.

The seventh Nation is of Prestor Johns land in Indie.

This is the land of Indie, wherof Prestor John is. For his might is so great that it exceedeth all christendome. This Prestor John hath vnder him xij. Kings, which do to him obeisance and homage: and when hee rideth about his country, he causeth to be borne afore him a crosse of wood: and going to battel, he causeth two to be borne before him, one of golde, and the other of precious stones: and in that land is the body of saint Thomas the Apostle buried in a tombe of stone, and one of his handes is out of the tombe, and that hand euery body may see that goeth thither.

The eight Nation is of Iacobites.

Following after the Nation of Iacobites, who are so named of James disciple of Alexander the patriarche. These Iacobites haue taken and occupied a great part of Asia, in the parts Occidentall, and the land of Hambe, that is, in Egypt, and the land of Ethiopians vnto Indie, with moe than xx. realmes. The children of this countrey are circumcised and baptized with an hote yron, for they haue printed the character of the crosse on their foreheads, and on other parts of the body, as on the armes and the breast. They shewe them onely to God, and not to the priests. In this prouince the Indians and Agarenosians say, that Iesus Christ hath only but the nature diuine. Some of them speake the language of Chaldee and Araby, and diuers other that do speake other languages, after the diuersities of Nations. They were condemned at the Council of Chalcedon.

The ninth Nation is of Nescotians.

Of Nescorianus that was of Constantinople, hath bin made this name Nescotians. These Nescotians put in Iesu Christ two persons, one diuine, and another humane, and they deny our Lady to be the mother of God, but they say wel Iesus to be man, they speake the language of Caldee, and sacrifice the body of Iesus Christ with raised bread. They inhabite in Cartary, and in great Indie, they be in great number, their Countrey containeth almost as much as Almanie and Italy.

The Shepheards Kalender:

The tenth Nation is of Moronians.

Robust is the nation of Moronians, so called of an heretike of Morone. They put in Iesu Christ, one vnderstanding and one will, they inhabite in Liby in the prouince of Phenice, and be a great number, they be specially bowes and arrowes, and they haue bells. Their Bishops haue rings, myters, and crosses as the Latines. They vse the letter of Caldee in their diuine Scriptures, and in their bulgar speech they vse the letter of Arabie. They haue been vnder the obedience and lordship of the most holy and sacred church Romane: their Patriarke was at the generall counsell of S. John de Latran, celebrated at Rome vnder Pope Innocent the third: but since then they be returned. They were first condemned at the Counsell of Constantinople, and since that are returned to the obedience of the Roman Church, and yet returned againe to their false and euill opinion, wherein they perseuer.

Here beginneth a few Prouerbs. Chap. lv.

These Prouerbs be good to marke,
The which followeth in this booke,
Be thou neuer so great a cleaerke,
Disdaine not on them to looke,

The first is, man be content,
As God hath sent thee in degree:
Each man may not haue land and rent,
It were not conuenient so to be,

If thou haue not worldly goods at will,
Therefore care nothing by the reade of me:
Do well, and Gods commaundement fulfil,
For every man may not a Goldsmith be,

He that hath not a penny in his purse,
If he the right way of Gods law holde:
He shall come to heauen as soone ywille,
As a King that weareth on a gowne of golde,

Also there is of men full many a score,
And each of them doth keepe well his wife:
Which neuer had a noble in store,
And yet they liue a full merry life.



And

The Shepheards Kalende

And also another, forget it nat,
Keepe your owne home as doth a mout,
For I tel you, the diuel is a wily cat,
He wil spie you in an other mans house.

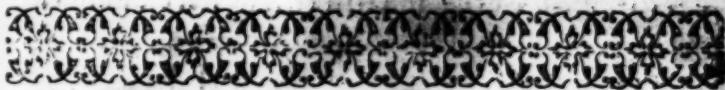
And in especiall God to please,
Desire thou neuer none other mans thing
Remember that many fingers is well at ease,
That neuer ware on no gay gold ring.

And this I tell you for good and all,
Remember it you that be wise:
That man or woman hath a great fall,
The which slide downe and neuer rise.

And one also forget not behinde,
That man or woman is likely good to be,
That baniseth malice out of their minde,
And sleepeth euery night in charitie.

I reade you worke by good counsell,
For that man is worthy to haue care,
That bath twice salne into a well,
And yet the thrid time cannot beware.

Say that a friar told you this,
He is wise that doth forsake sinne:
Then may we come to heauens blisse,
God giue vs grace that place to winne.



De clarks famous and eloquent,
Cunning is caught by reading and exercise,
Of noble matters full excellent,
And remember what Salomon saith the wise,
That praiseth businesse, and idlenesse doth dispise,
And saith, he that many bookes doth reade and see,
It is full likely wisdomne haue shall he.

Rememb



Shepheards Kalender.

Remember clarkes daily do their diligence,
And our corrupted speech matters to translate,
Yet betwene French and English is great difference,
Their langing in reading is double and delicate,
In their mother tongue they be so fortunate,
They haue the Bible and the Apocalipse of diuinitie,
With other noble booke that now in English be.

And remember reader's where euer ye go,
That know is sweete, but cunning is sweeter,
Cato the great Clarke sometimes said so,
How good is good, and learning much better,
Yet many will good be, that neuer knew letter,
And yet vertuous none can be of liuing.
But first of Priestes and Clarkes they must haue learning.

Wherefore with patience I you all desire,
Beware of the rising of false heresie:
Let euerie perfect faith let your hearts as fire,
And the chaffe from the corne out to trie,
They that beleueth amisse be worthy to die.
And hee is the greatest foole in this world twis,
That thinketh no mans wit so good as his.

Thus endeth the Shepheards Kalender,
Drawen into English to Gods reuerence:
And for profit and pleasure shall Clarkes to chere,
Plainely be word to their intelligence,
Our is doen, now Reader's do your diligence,
And remember that the Printer saith to you this,
Be that liueth well may not die amisse,

FINIS.

